

HEAUEN OPENED:

WHEREIN

The counsaile of GOD, concerning
Mans saluation is so manifested, that
all men may see the *Ancient of dayes*; the
Judge of the World, in his generall Justice
Court, absolving the CHRISTIAN
from sinne and death.

Which is the first benefit we haue by our
Lord IESVS CHRIST.

{—Come and see—}

The sixth Edition.

Newly amended and enlarged by
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Minister of Gods Word.

LO N D O N,

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TO THE MOST
SACRED, CHRISTIAN,
TRVELY CATHOLIKE,
AND MIGHTIE
Prince,

JAMES,
King of Great Britaine, France,
and Ireland, Defender of the
FAITH, &c,

SIR,



*He 2 Apostle Saint Paul,
that chosen vessell of
God, and his Ambassa-
dour, sent forth into the
World to bring in the
house of Iapheth into the tents of
Sem,*

Act 9.15.

A 3

Gn.9.27.

THE EPISTLE

Rom. 15.19.

2.Cor. 12.

Phil. 3.8.

1.Cor. 2.9.

Phil. 3.14.

Sem, hauing in his peregrination (vndertaken for preaching from Ierusalem vnto Illyricum, seene the most pleasant parts of the world, and in an extasie transported from Earth into the the thbird Heauen, seene also the pleasures of Paradise, as one who knew both, not by naked speculation, but experience, giues out his iudgement of both, that the most excellent things of this world were but dung, in respect of the Lord Jesu; and that whatsoeuer pleasure on earth may delight the eye or eare of man, is by infinite degrees inferiour to those which God hath prepared for his children: and therefore passing by both the pleasures of life, and terrors of death, he fixed his eyes stedfastly vpon that prize of the high calling of God; forgetting all other things, bee became carefull only of this one,

DEDICATORIE.

one, so to run, and fulfill his course with joy, he might obtaine that crowne. This as he had learned like a good Disciple in the schoole of Christ, so like a faithfull Doctor doth here deliuer it to others, letting vs see, that the only comfort of a Christian on earth consists in this, to know that his name is written in Heauen in the Booke of Life: which, as in this Treatise bee confirmeth unto vs by the inseparable commixion of the links of the golden chaine of saluation, specially of our calling, election and glorification, so he endeuours to draw the hearts of all the children of God toward it as that maine and only point, wherein true peace and ioy is to be found, and without which all other comforts in the world; yea, though it were superioritie ouer all the angels of darknesse in Hell, and all the bodies of

Acts 20. 24.

1. Cor. 9. 25.

Luke 20. 10.

THE EPISTLE

Iob 16.2.

man on earth, shall be found in the
end but miserable comforters.

Deut.34.

If may truly say, what I haue found
in experience, that this the Apostles
most comfortable Treatise, to such as
can Come and see, shall not only be as
the top of Pisgah to Moses, out of which
he saw the promised Canaan, but that
also the man effectually called, shall
heare in it the testimonie of the heauen-
ly Oracle, speaking to his heart as clear-
ly as the Angell did unto Daniel, that
he is a man beloued of God, elected an
heire of grace and glorie. And there-
fore hauing resolued to make common-
for the yse of others, those comfortable
Meditations, which it pleased God,
out of this excellēt Treatise to com-
municate vnto me, I was also after long
bēfitation emboldened to present them
to your Majestie, not as of minde to
bring

Dan.13.

DEDICATORIE.

bring by them any good unto your Highnesse, but begging to them from your sacred Name fauorable protection. For I humbly acknowledge, that from so base a minde as mine is, nothing can proceed worthy so great a Maiestie as God bath made you, not so much in regard of those famous Kingdomes ouer which your Highnesse stretches out your Scepter, as of those gifts of gouernment, by which yee rule. Your Highnesse hauing received from God, cum Diademate, diuinum oleum, & cum Sceptro oculum. Kingly autoritie with Christian wisdome, sacred Maiestie with singular meeknesse, being so evident in your Highnesse, that by them the worst sort of your Maiesties Subiects haue bin wonderfully conuinced, the better sort confirmed to feare you as their King, to loue

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loue you as their Father: A conquest
aboue which no greater can be, Cum
amari, coli, diligi, maius fit imperio.
And this is it, which hath ouercome in
me all contrarie feares, arising of the
conscience of my weaknesse, that when
your Highnesse great wisdome shall
perceiue in these labours my great infir-
mities, yet your Maiestie of your rare
meeknesse, will fauourably censure
them. Euen the Starres which are
obscured in presence of the Sunne, are
profitable in his absence to giue light to
the earth, and howsoeuer any light that
is in these Discourses, shall under your
Highnesse eye be indeed but darknesse,
yet if with your Highnesse fauour they
be allowed to giue such glimmering light
as they haue unto others, it shall be no
small comfort unto me, and my greatest
thankefulnesse shall be declared in my
daily

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daily prayers vnto the Lord God for your Maiestie, that the name of Jacobs God may defend you from all euill, and the Lord may send you helpe out of his Sanctuarie in all your need, according as he hath done.

Psal. 20.1.

O King, beloued of God, hated of none but for Gods sake, keepe still your heart in the loue of God, and his truth; Rejoyce in the strength of your God, and feare not what flesh can do vnto you. Is it not the Lord who set your Highnesse on the Throne, to be a feeder of his people Israel? Is it not the Lord who hath deliuered your Maiestie from the contentions of the people, and secret snares of your cursed enemies? thought the Archers grieued you, bated you, and shot at you, were not the bands of your armes strengthened by the bands of the mightie God of Iacob?

Psal. 21.1.

Psal. 56.4.

Psal. 18.43.

Gen. 49.23.

Gen. 49.25.

Is

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Is it not the Almighty, who hath blessed your Maiestie with heauenly blessings from aboue, with blessings of the depth that lyes beneath, with blessings of the brest and wombe?

Psal. 21.3.

Psal. 18.50.

Gen. 12.1.

Psal. 68.20.

Reuel. 9.11.

2. Kings 18.

Sir, let his liberall blessings where-with the Lord your God hath preuen-ted you, be so many obligations, bind-ing your Highnesse to honour the Lord, who hath honored you. Let his forepast manifold deliuерances be as so many confirmations, that if your Maiestie rest in him, and not in man, he will still be a buckler vnto you. Let Abaddon the King of the Locusts, that Romish usurper rage, Vnto the Lord belongs the issues of death. Can Balaam curse, where God hath blessed? Yea, can Sa-tan hurt the man who is hedged by the Lord? Let the Ambassadors of new Babel, more shamelesse then Sena-Babel,

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cherib his Rabsache, raigne as good
King Ezekiah ruling in Ierusalem,
the Lord hath yet a hooke for his no-
strils, and a bridle for his lips. Doe
not the eies of the Lord behold the
whole earth, to shew himselfe strong
with them that are strong and of a per-
fect heart toward him? Therefore feare
not their feare, but sanctifie the Lord
God of Hosts, let him be your feare,
and he shall be a Sanctuarie vnto your
Maiestie. Count it a part of your high
glory, and no small matter of your Ma-
iesties ioy, that with Christ you beare
this piece of his crosse, that the rebukes
of them who rebuke the Lord, are falne
vpon you: and trust still, O King in
the Lord, and in the mercie of the
most High, and so your Maiestie
shall never fall.

Long

Esay 37.39.

2. Chron. 16.

9.

Esay 8.12.

Psal. 69.9.

Psal. 21.7.

THE EPISTLE

Long may your Highnesse live and
aigne ouer vs, as a faithfull seruant
to your God, and a happy
King of many blessings to
your people.

Your Majesties most humble

Subject, and daily Oratour;

William Cowper,

Minister at Perth.

afternoon Brunch of Gallerij



THE ANALYSIS.

1 A Treatise of comfort, two fold;	1 Comfort against the remanents of sin in the man justified.	1 Proposed, verse 1, wherein,	1 The benefit is set downe, to wit, exemption from condemnation.
		2 Confirmed, verse 2,	2 The persons limited to whom it belongs, To them that are in Christ.
		3 Explained, verse 3 & 4,	3 These persons more clearly declared, They walke not after the flesh, but after the Spirit.
		4 Applied, verse 5. to the 17. wherein,	1 From sinne, The condemning power thereof, v. 3.
			2 The commanding power thereof, v. 4.
			First, and Second.
		1 From the end of our affliction, which is to declare Christ in glory, verse 17.	1 A Commination of such as walke after the flesh, v. 5, 6, 8.
		2 Comfort reduced to the croſſe that accompanieth him, in ēſi.	1 Sin, v. 9.
		3. 3. xia- cipall argu- mē ſi	2 A Confutation of the Godly against. 3. Fruit of ſin, Totall, v. 10.
			Death, it is, neither
			Perpetual, v. 11.
		1 General, conſiſting in two :	3. An exhortation Proposed, v. 12.
		2 A con- clusion con- tay- ning a tri- umph.	1 From the present helpe of the Spirit in our trouble, v. 26.
		3. Particular.	2 From the prouidence of God, v. 27.
			3. Confirmed, v. 29, 30. by the golden Chaine of Comfort.
			1 Proposed, v. 2.
			2 Confirmed, v. 29, 30. by the golden Chaine of Comfort.
			1 Nothing can be against the Christian, because God is with him.
			2 Nothing can be lacking to him, because Christ is given him.
			1 Against ſinne, it cannot condemne vs, because Christ hath condemned and annulled it by his Resurrection.
			2 Against all sorts of 1. Crosses, 2. Enemies. 3. Tribulation. Anguifh. Persecution. Famine. Nakednesse. Perill. Sword.
			1. Inuifible. 2. Visible. either to come.

In all these we are more then Conquerors through him that loued vs, Verſe 37.



HEAVEN OPENED.

ROMANS 8. VERSE 1.

*Now then there is no condemnation to them that are
in Christ Iesus, which walke not after the flesh,
but after the Spirit.*

The first part of the Chapter containing comfort against
remanents of sinne in the iustified man.

My helpe is in the Name of the L O R D.

BHe whole Scripture is given by Divine
inspiration, and is profitable to teach,
improve, correct, and instruct in right
teounesse that the man of God may be
absolute, being made perfect unto all
good workes. It is a banquet of heauen-
ly wisedome, saith Ambrose, *Con-
tinuum sapientie, singulis libri; singu-
la sunt fercula.* It is compared by Basil to an Apothe-
caries shop, in which are so many sundry sorts of medica-
ments, that every man may haue that which is convenient
for his disease. *Nulus enim est hominum morbus cui scrip-
tura praesens remedium non suppeditet:* for there is no sick-
nesse of man, whereunto the Scripture furnishes not a pre-
sent remedie. And yet as among the workes of God, there

edoc 16
p. 26. 16
7. 16

Sparsby

2. Tim. 3. 16.

A commenda-
tion of holy
Scripture.

*Am'r off. lib. I.
cap. 32.*

*Basil, in aliquot
scriptura locis.*

*Cyp. de duplicit
martyra.*

Some Booke
of holy Script-
ture meete
for vs then o-
thers are.
*Aug. de temp.
ser. 49.*

Why among
the Epistles
this to the Ro-
manes is first.
*Ierom. Epist. ad
Paulini.*

Two parts of
this Chapter:
the first con-
taines comfort
against sinne:
The second,
comfort a-
gainst the
croesse.

is a difference, and some of them more clearly then others. declare the glory of God, so it is also among his holy wris, they breathe all out one truth by a most sweete harmonie, *Divina enim lectiones ita sibi connectuntur, tanquam una sit lectionis quia omnes ex uno ore procedunt: yet yee shall find that in some of them the Lord commeth neare vnto vs, as it were, with the face of a man, talking familiarly vnto vs: in others againe he mounts high aboue vs, as it were with the wings of an Eagle. And the Lord hath left it free, to delight our selues most in those places of holy Scripture, wherein for our estate wee haue most edification, and to seeke in this Apothecary shop of that sweet *Samaritan* the Lord Iesu, *pharmacam morbo nostro convenientia, such medicines as are meet for our maladie.**

Among all the Bookes of the old Testament, most frequent testimonies are brought by our blessed Sauour and his holy Apostles, out of the Booke of the Psalmes. *Ierome* called it a treasurie of all learning: and among all the Epistles of the Apostles, no maruell this to the *Romanes* haue the first place, not that it was first written, but because aboue the rest, it containeth a most perfect compend of our Christian Faith. And this middle Chapter thereof, hath in it an abridgement of all these comforts and instructions, (one excepted) which otherwise are dispersed throughout the whole Epistle, and is (so to call it) a pleasant knot of the Garden and Paradise of God, and therefore shall it not be profitable for vs, by Gods grace, to delight our selues for a while in it.

As for the connexion of this Chapter with the former, wee are to know, that it is a conclusion of the fore-going Treatise of Iustification. Wherein the Apostle summarily collects the excellent state of a Christian, iustified by faith in Christ Iesu, declaring it to be such, that there is no condemnation to him, that nothing, were it never so euill, is able to hurt him; yea, by the contrarie, that all things worke for the best vnto him. And because there are onely

two euils which grieue vs in this life, to wit, sinne that remaines in vs; and affliction that followes vs in the following of Christ. Against both these the Apostle furnisheſ the iuſtified man with ſtrong conſolations. Conforts againſt the remanents of ſinne, we haue from the i. Verſe to the 18. Conforts againſt our afflictions, wee haue from the midſt of the 18. Verſe, to the 31.

That this is the very purpose and order of the Apostle, is euident out of his owne concluſion, ſet downe from the 31. Verſe, to the end: wherein he drawes all that hee hath ſpoken in this Chapter to a ſhort ſumme, containing the glo- rious triumph of a Christian ouer all his enemies. The tri- umph is firſt ſet downe generally, Verſe 31. *What ſhall wee then ſay to theſe things? if God be with vs, who can be againſt vs? &c.* This generall incontinent he parts in two, there is (faith he) but two things may hurt vs, either ſinne or Af- fliction. As to ſinne, he triumphs againſt it, Verſe 33. &c 34. *Who ſhall lay any thing to the charge of God his chosen? it is God that iuſtifieth, who ſhall condemne? It is Christ who is dead, or rather, who is riſen againe, who is alſo at the right hand of God, and maketh request for vs.* As to affliction, he triumphs againſt it, from the 35. to the end, *Who ſhall ſepa- rate vs from the loue of Christ? Shall tribulation, anguish, or perſecution? Shall famine, nakedneſſe, or perill? yea, Shall death do it? or that which is much more, Shall Angels, prin- cipalities, or powers do it? No, In al theſe things we are more then conquerours, through him that loued vs.* Thus doth the Apostle, like a faithfull ſteward in the houſe of God, take by the hand the weary ſonnes and daughters of the liuing God, that he may lead vs into the Lords Wineſeller, there to refresh and ſtay vs with the flagons of his Wine, to con- fort vs with his Apples, to ſtrengthen vs with his ſad Man- na, and to make vs merry wiſh that Milke and Honey which our immortall husband Iefus Cheiſt hath prouided for vs, to ſustaine vs that wee faint not through our man- old temptation, that compaſſe vs in this barren wildernes.

This order of
the Apostle is
manifest out of
his owne con-
cluſion.

Rom. 8.31.

Verſe 33.34.

Verſe 35.

Cant. 2.4.
Cant. 3.1.

Subdiuision of
the first part.

1.
Proposition.

Coherence of
this Chapter
with the for-
mer.

The Apostles
former lamenta-
tion turned
into a triumph

We come then to the first part of the Chapter: wherein the Apostle keeps this order. First, he sets downe a generall proposition of comfort, belonging to the iustified man. Secondly, he subioynes a confirmation thereof. Thirdly, he explaines his reason of confirmation: and fourthly, applies it; first by commination of them who walke after the flesh: Secondly, by consolation of the godly against the rema- nents of the flesh: Thirdly, by exhortation of both, not to walke after the flesh. In the proposition againe set downe, *Verse 1.* First, he points at the comfort; *Now then there is no condemnation.* Secondly, he sets downe a limitation, refraining this comfort; *to them who are in Christ.* Thirdly, hee subioynes a clearer declaration of those persons who are in Christ, to wit, *they walke not after flesh, but after the Spirit.*

Verse 1. (Now then.) This is a relative to his former dis- course, and is (as I haue said) a conclusion inferred vpon that which goeth before. Seeing wee are iustified by faith in Iesu Christ, and are now no more vnder the Law, but vnder grace; seeing we are buried with Christ by Baptisme into his death, that like as hee was raised from the dead by the glory of his Father, so we also shoulde walke in newnesse of life, hauing receiued the Spirit of Christ, whereby we fight against the law of sinne in our members, which rebelleth against the law of our mind: seeing it is so we may be sure that the remanent power of sinne in vs, shall never be able to condemne vs.

We see then, that these words containe the Apostles glo- ryng against the remanents of sin, the sense whereof, in the end of the last Chapter, made him burst out into a pitifull lamentation, and cry; *O miserable man, who will deliuer me from the body of this death?* but now considering the certaintie of his deliuerance by Iesu Christ, here ioyceth & triumpheth. Wherein for our first lesson, we marke the diuersitie of dispositions, to which the children of God are subiect in this life: sometime so full of comfort, that they cannot

con-

containeth themselues, must needs breake forth into glorious reioycings: at other times so farre dejected in minde, that their ioy is turned into mourning: and this ariseth in them from the variable change of their sight and feeling. The Disciples on Mount Tabor, seeing the brighte shinning glory of Christ, were raished with ioy, but incontinent when the cloud ouer-shadowes them, they become afraid. If the Lord let vs seele his mercies, we are aliue; but if he hide his face, and set our finnes in order before vs, wee are sore troubled. As the troubles wee haue in this life are not without comforts; *Blessed be God the Father of our Lord Iesus, the Father of mercie, and God of all comfort, who comforts vs in all our tribulation: so our ioy, saith S. Peter, is not without heauinesse, the one arising of the knowledge of that vnder-served inheritance referred for vs in heauen; the other of our manifold temptations, to which wee are subiect here vpon earth; it is these vicissitudes and changes which wrought in Danis such different dispositions, as appeareth in him, in the Booke of the Psalmes, and which all the godly may by experience find in themselves. *Pascimur hic & patimur: for here wee are so nourished with the comforts of God, that we are nurtured with his crosses. It is the Lords dispensation, and we are to reverence it, resting assured, that the peace and ioy which once the Lord hath giuen vs, may bee interrupted, but can never bee vtterly taken from vs: the Lord who wil not suffer the rod of the wicked for euer to lie upon the backe of the righteous, lest they put out their hand to wickednes, will farre lesse suffer his owne terrors continually to oppresse our consciences, lest we faint and despaire: though he wound vs, hee will bind vs vp againe, after two dayes he will revigne vs, and we shall liue in his sight; Weeping may abide in the evening, but ioy shall come in the morning.* The chosen vessell of God shall not alway lament, and crie, *Woe is me, sometime the Lord will put a song of thanksgiving into his mouth, and make him to reioyce thus, de aduersis & prosperis admirabili virtute vitam Sanctorum**

Mat 17.3.

Psal.50.21.

2.Cor.1.3.

1.Pet.1.3.

Bernard.

Psal.125.3.

Hosea 6.2.

Chrysostom
Mas. hom.

The life of a Christian is a mixed web, wrought of trouble and comfort.

Papists wrongfully collect here, that there is no sin, or damnable act in them who are in Christ.

Caietan, Aquinas, on this place.

Cyprian orat.
dom.

contextus Deus. The life of a Christian may be compared to a web, so maruellously mixed and wounen of comfort and trouble, by the hand of God, that the long thread thereof, reaching from the day of our birth to the day of our death, are all of trouble, but the web interwelted with manifold comforts. And this haue we marked vpon the coherence of the beginning of this Chapter with the end of the former.

Now in these words it is to be obserued, the Apostle sayes not, there is no sin in them who are in Christ; but he saith, there is no condemnation to them: hee hath confessed before that he did the euill which he would not, and that hee saw a law in his members rebelling against the law of his minde: but now hee reioyceth in Christ, that sinne in him is not able to condemne him. It is then a false exposition of these words, which is made by *Caietan* and *Aquinas*: *Nihil est damnable in illis qui sunt in Christo, nullus actus quo mereamur damnari*: that in them who are in Christ, there is nothing worthy to be damned, no act that merits damnation: for the Apostle condemnes these motions of sinne, which he found in himselfe, as euill and repugnant to the Law of God: and if the holy Apostle was not ashamed to confess this of himselfe, what blinde presumption is this in them to exempt themselves, or others, from such motions, as are worthy to bee damned? we should still confess our guiltiness, for there remaines in vs of our owne which the Lord might condemne, if hee would enter into judgement with vs, and we should so much the more prayse h. s mercie, who hath deliuered vs from condemnation: and further comfort then this the Apostles words doe not afford vs. *κατακευα*. There is no judgement, no sentence, to be given against them who are in Christ. Surely our righteousnesse in this life, consists rather in the remission of sinnes, then in the perfection of vertue. *Ne quis sibi, quasi innocens placeat, cum innocens nemo sit, & se extollendo plus pereat, instruitur & docetur, peccare se quotidie, dum quotidie pro peccatis iubetur orare*: that no man (saith *Cyprian*) should flatter him-

himselfe as though hee were innocent, when as indeed no man is innocent, and so by extolling himselfe should perish: so much the more he is instructed and taught that he sinnes daily, while as every day hee is commanded to pray for remission of sinnes; but this errore wee shall, God willing, further improue hereafter.

In the meane time for our comfort let vs consider that albeit the Lord, when hee iustified vs, might haue vterly destroyed the life of this sinning sinne in vs, yet for waightie causes hath he suffered some life thereof to abide in vs for a time: the first is, for the exercise of our faith: *Peccata quorum reatum solnit Deus, ne post hanc vitam obfint, manere tamen voluit ad certamen fidei;* these things (laith *Ansten*) the guiltinesse whereof God had loosed, that they shoulde not hurt vs in the life to come, he will haue to remaine for the exercise of our faith. *No man is crowned, except he strive as he ought:* and therefore the Lord, who hath prepared for vs a crowne, and hath put vpon vs his compleat armor, hath also suffered some enemies to remaine, against whom wee may fight, for the triall of our faith, patience and persecutance, euen as the Cananites were left in the Land, that the Lord by them might prove the Israelites, whether or not they would keepe the way of the Lord to walke in it.

Secondly, some life of sinne is left in vs for our instruction, that we may know the better how farre we are oblied to Gods mercie, and how excellent that deliuerance is which we haue by Iesus Christ. *Nulla quidem est condemnatio his qui sunt in Christo, tamen ad humiliandos nos peccatum adhuc patitur vivere in nobis, & grauiter nos affligere, ut sentiamus quid gratia nobis praestet, & semper ad illius auxilium recurramus.* It is true indeed (laith *Bernard*) that there is no condemnation to them who are in Christ, yet for our humiliation the Lord suffers sinne to liue in vs, and oftentimes afflict vs, that we may know the benefit we haue by grace, and make our recourse for helpe unto it continually. And indeed, except by experience wee felt how

Reasons why
the Lord suf-
fers sinne to
remaine in the
iustified man.

*Aug. in Ioan.
trat. 41.*

1.
For the exer-
cise of our
Faith.

2.Tim 2.5.

2.
For our instruc-
tion, that we
may know
what benefit
we haue by
Christ.

Bernard.

powerfull sinne is of it selfe to ouer-rule vs, wee could never haue knowne that vyle bondage and seruitude of sinne, vnder which wee lay by nature, nor that excellent grace of Christ, by which we haue gotten deliuerance. And therefore so oft as wee are troubled with our inhabitant corruption, wee are to consider, that if the remanents, of the olde man breed in vs such strong and reflesse tentations, how would it tyrannize ouer vs, if it were liuing in the full vigour and strength thereof? that so we may praise and magnifie that sauing Grace of the Lord Iesus, which hath freed vs from so intollerable a tyramie.

3.
For the greater glory of
God, & Satans
greater confuſion.

Joshua 20.23.

Rom. 16.20.

Thirdly, the Lord hath done this for his owne greater glory, like vnto those Victors in battaile, who albeit they may yet will not put all their enemies to the edge of the sword: some of them they take captiues, and reserue for a while aliue against the day of triumph, to be put then to death, to their greater shame, and the greater honor of their conquerors. When *Joshua* had discomfited those five Kings who made warre against *Gibeon*; hee would not slay them in the battle, but enclosed them in a Cauue, that the battle being ended, he might put them to death in sight of all his people: and then for their further confirmation hee caused his Captaines and chiefe men of warre, to tread vpon the neckes of those Kings, to assure them that after the same manner the Lord would subdue all the rest of their enemies vnder them. And so our Captaine and myghtie Conquerour, the Lord Iesus, hath by himselfe obtained vnto vs victorie ouer all our enemies; those Kings which besieged *Gibeon* are turned to flight, those inordinate affections, which held vs captiues before, are now by his power captiued of vs, they are closed vp within vs (as in a caue) where they remayne with some life, but restrained of their former libertie and power: and wee rest assured that when the battell shall be finished, our Lord Iesus shall altogether spoile them of their life: *The God of peace shall shortly tread Satan under our feet.* Then *Goliath* being overcome, his armie

armie of the Philistines shall flie, and no inordinate desire shall be left within vs. Thus wee see how the Lord permits his enemies to liue, and will not (fully) torment him before the time : it is not because he wants powerto subdue him, *sed ut eo magis confundatur*, but that so much the more he may confound him. When all the Warriours of God, as well those who are to come in the last age of the world, as those who were in the fore-front of the battle, haue foughтен against him, and overcome him, then shall the Lord Iesus put all his enemies vnder his feet. Yea, euen now in the very time of the conflict is Satan wonderfully confounded in this, that notwithstanding the Serpent keepe his sting, yet there is no deadly poysou in it. This uncircumcised *Goliath* hath that same sworde in his hand by which hee hath slaine many one ; the Lord permits him also to strike the Christian man therewith, but himselfe sees it is in vaine. O how doth he returne ashamed and confounded, when ha- uing gotten leaue to shoothe out his sting, and to strike with his accustomed sworde (of sinne) those whom he hateth unto death, he perceiues that for all he can doe, there remaines in them a seed of life which cannot be destroyed !

But that the greatnesse of this benefit which wee haue by Iesus Christ, may the better appeare, let vs see what a condemnation this is, from which we are deliuered. In the Scriptures there is ascribed to man a judging by which hee absolueth or condemneth ; there is also ascribed to God a judging, by which hee absolueth or condemneth. As for mans condemnation, wee are not exempted from it. *Daniel* condemned for a Rebel : *Joseph* condemned for an adulterer : *Job* condemned of his friends for an Hypocrite : our *Saviour* condemned for an enemie to *Cesar* : his Disciples condemned and iudged worthy of stripes, stand as so many examples to confirme vs, that wee faint not when wee are condemned of men : yea, with the Apostle we must learne to passe little for, mans judgement, and striue in a good con- science to be approued of God : for sure the Lord will not per-

Cyril. catesb.

1. Cor. 11. 25.

How Satan is
daily confoun-
ded in the
godly.

Christians are
not exempted
from the con-
demnatory
sentence of
men.

But from the
condemna-
tione sentence of
God.

John 3.18.

Three sundry
times the Lord
keepes against
the wicked in
the processe of
their condem-
nation.

Psal. 50.5.

I.
The first is
kept against
them in the
luzzice-court
of their owne
conscience.

peruert iudgement, it is farre from the Judge of all the World to doe vnrighteously : hee will at the last pleade the cause of his seruants, and bring their righteousnesse to light.

This condemnation then from which wee are deliuering, is the sentence of God the righteous Judge, by which finding man guiltie of sinne, for sinne hee adiudgeth him vnto eternall damnation : from this all they who are in Christ, are deliuering : *Hee that beleeueth in him who sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* In this condemnation the Lord procedes at three sundry Dyats against the wicked. First, hee condemneth them in the Court of Conscience : Next in the day of their particular iudgement : Thirdly, in the day of generall iudgement. First, (I say) the Lord holdeth a Justice-Court against the wicked in his owne Conscience : *For the Lord iudgeth the righteous, and him that contemneth God every day.* After sinne committed by him, there ariseth in his Conscience accusing thoughts, and there is a sentence within him, giuen out against him. The Apostle speakes it of Heretickes, one sort of wicked men; and it is true in them all, they sinne, beeing damned of their owne selues *auto xatanyris* by themselves. Iudgement is giuen out against themselves : which sentence albeit every wicked man doe not marke; the voyce of their disordered affections sometime being so lound, that they heare not the condemnatory voice of their Conscience so clearely as it is pronounced, yet doe they heare as much as makes them inexcusable, and breeds in them a certaine feare and terror, which is but a fore-runner of a more fearefull iudgement to come, which howsoeuer in time of their securitie they labour to smoothe, and quench by externall delights ; yet at the length, affection shall be silenced, and Conscience shall pronounce sentence against them with so shrill a voyce that their deauest eare shall heare it. This I haue marked, that we may learne

learne not to esteeme lightly the judgement of our Conscience, but that so oft as wee are condemned by it, wee may make our refuge to the Throne of Grace to seeke mercie: *For if Conscience condemne vs, God is greater then the Conscience, and will much more condemne vs.* *Ascendit itaque homo tribunal mentis sua, si timet illum, meminerit quodoporet enim, ante tribunal Christi exhiberi.* Let therefore a man (saith *Augustine*) goe vp to the tribunall of his owne minde (in time) if hee feare it, let him remember that he must be presented before a greater tribunall.

The second time of iudgement, which the Lord keeps against the wicked, is in the houre of death: wherin the Lord doth not only repeate their former sentence of condemnation, and that in a more fearefull and iudicall manner, but proceeds also to execution; adiudging their bodies (vntill the day of the last iudgement) to the prison of the graue, to vnderly that curse pronounced on man for his Apostacie, and condemning their spirits to bee banished from the presence of God, and cast into vtter darknessse. Let not therefore the wicked man nourish himselfe in sinne, with a vaine conceit of the delay of iudgement: wherefore wilt thou put far from thee the euill day? whar, suppose the day of generall iudgement were not to come for many yeeres, is not the day of thy particular iudgement at hand, vnto which thou shalt be drawne sodainly, and perforce? In the midst of thy deceiuing imaginations thou shalt bee taken away in an houre wherein thou thoughtst not to die, more miserable then that rich Glutton, who hauing stored his head with false conclusions, dreaming of many dayes to come, when he had not one, was the same day taken away to iudgement. And this shall moue vs the more, if wee doe remember, that such as we are in the day of death, such shall we be found in the day of Iudgement. *In quo enim quemque inuenierit suus nonissimus dies, in hoc eum comprehendet mundi nonissimus, quia qualis in die isto quisque mori-*

1. John 3.10.

Aug. bom. 50.

2.

The second is
kept against
them in the
houre of death

Aug. Epist. ad
Hebreb.

tur, talis in illo die iudicabitur ; and every man in the last day shall be iudged to bee such as hee is when hee dieth. It would waken vs all more carefully to thinke vpon our end, that so we might prepare our selues for this second Dyat of Judgement.

3.
The third dyat
shall be kept
against them
in the day of
general iudg-
ement.

Dan.12.6.

Reuel.10.8.
This iudg-
ment shall pro-
ceed by the
Bookes of the
Law and Con-
science.

Psal.19.9.

How the wic-
ked shall bee
convicti by
the Booke of
the Law.

But the third Dyat of Judgement shall be most fearefull, when all the wicked being gathered together in one, shall bee condemned in that high and supreme Court of Iustice, which the Lord shall hold vpon all that euer tooke life ; then shall the full measure of the wrath of God be powred vpon all those who are not in Christ Iesus, both in soule and bodie, they shall be punished with euerlasting perdition. This iudgement shall be most equitable; for when that *Ancient of dayes* shall sit downe vpon his white Throne, before whose face Heauen and Earth shall flee away, and when the Sea , and the Earth hath rendred vp their dead, *then the Bookes shall be opened*, according to which he shall proceed vnto iudgement. And the Bookes are two : the Booke of the Law, which shewed to a man what he should doe; and the Booke of Conscience , which shall shew him what he hath done; by those shall the wicked man bee iudged, and hee shall not bee able to make exception against any of them : against the Booke of the Law he shall be able to speake nothing: *for the Commandements of the Lord are pure, and righteous altogether :* And as for the Booke of Conscience , thou canst not deny it : the Lord shall not judge thee by another mans conscience, but by thine owne; that Booke thou haft had it alwaies in thine owne keeping, who then could falsifie it? neither is any thing written in it of things thou haft done , but that which thine owne hand hath written , how then canst thou make any exception against it ?

Thus the Bookes beeing opened, the iudgement shal proceed in this manner. The Law shall pleade for transgression of her precepts, requiring that the wicked may be put to death, for their most vnreasonable disobedience, her
com-

commandements for number being but ten, and so not burdensome to the memories; for vnderstanding, plaine, written in the heart of every man, for equitie not contradictable: the Law craueth nothing of man, but that which by the holinesse of his nature, receiued by creation, he was able to performe; neither doth the law command any thing profitable to God, who gaue it, but vnto man who received it. And for holinesse, every precept of the law, when God proclaimed it on Mount *Sina*, was assissted with a thousand of his Saints, as witnesses of the holinesse thereof: all these circumstances doe aggrauate the waight of that judgement which the law shal give out against the transgressors thereof. Then from the Law, judgement shall proceed to Conscience; and Conscience shall witnessse against them of their transgressions against every precept of the law; where in they shall be so cleerely conuicted, that their particular sinnes with the circumstances thereof, time, and place, though now they haue cast them behind their backs, shall then be set in order before them; and so iustly every manner of way shall judgement goe out against them. *Eliphaz* spoke it falsly to *Job*, *Thy owne mouth, and not I, condemnes thee*; but most iustly shall the ruler of the world lay it vpon the wicked, *Out of thy owne mouth I judge thee, O thou cull and unfaithfull seruant, the voyce of thine owne conscience, and no other shall condemne thee.*

And as this condemnation will bee most righteous, so shall it bee also most fearefull, not onely in regard of the manner of the Lords proceeding in the last judgement, but chiefly in regard of that irrevocable sentence of damnation, which shall be executed without delay. The Law was giuen with Thunder and Lightnings, and a thicke Cloud vpon the Mount, with an exceeding loud sound of the Trumpet, so that all the people were afraid; yea, so terrible was the sight, that *Moses* said, *I feare and quake.* The Lawes of iustie Monarchs are executed with greater terrorre than they are proclaimed; what then shall we looke for

How they shall bee conuicted by the book of Conscience.

Job 25.6.

Luke 19.22.

This judgement shall also be most terrible.

Exod 19.16.
Mose trembled for feare at the giuing of the law, what wil the wicked do at the execution thereof?

Reuel.6.14.

for , when the God of glory shall appare , to iudge the World according to his law : the Heauens shall passe away with a noyse, the Elements shall mele with heat , the Earth with the workes which are therein shall bee burnt vp , the Archangell shall blow a Trumpet , at the voice whereof the dead shall rise . If Moses the seruant of the Lord , quaked to heare the first Trumpet , how shall the wicked , condemned in their owne conscience , tremble and quake to heare the second ? Then shal the Kings of the earth , and the great men , and the rich men , and the chiefe Captaines , and the mighty men , hide themselves in the dens , and among the rockes of the Mountaines : (for what strength is there in man , who is but stubble , to stand before a consuming fire ?) and or euer their doome be giuen out , they shall cric , Mountaines and Rockes fall upon vs , and hide vs from the presence of him that sitteth on the Throne : but when they shall heare that fearful sentence , Depart from me ye cursed into euerlasting fire , prepared for the Deuill and his Angels ; O how shall the terror thereof confound their spirits , and presse them downe to the bottome of Hell ? Of afearefull sentence (depart from me !) What shall the creature doe , when the Creator in his wrath commands it to depart , and by his power banishe it from his presence ? O man , wilt thou consider in time , who shall receiue thee when God casts thee out from his face ? or who shall pitie and bee able to comfort thee , when God shall persecute thee with his wrath ? assure thy selfe , every creature shall refuse her comfort to thee , if a drop of cold water might be a reliese vnto thee thou shalt not get it . Happie therefore are they who in time resolute themselves with Peter , Lord , whither away shall wee goe from thee , thou hast the words of eternal life ! For they who doe now goe a whoring from the Lord , wandring after lyng vanities , shall in that day receiue this for a recompence of their error , Goe to the gods whom yee haue serued : Your whole life was but a turning backe from mee , now therefore depart from me , and whither into fire : and what fire ?

Reuel.6.15.

Mat.25.41.

Remembrance
of this last
iudgement , is
a preseruatiue
against sinne .

Mat.10.

Iudg.10.14.
Mat.25.41.

fire? everlasting fire: and with whom? with the Denill and his angels: thou hast forsaken mee, thou hast followed them, goe thy way withthem, a companion of their torment. O fearefull sentence! *Quia cum statim bene nobis cum ageretur, si iam nunc sic nos paenitentia super malitia nostris, quomodo tunc sine ulla remedium paenitebit.* It were good therefore, sayes *Augustine*, if now all men could so repented of their sinnes, as it is certaine in that day they shall repent without any remedie; for then the wicked will shew teares abundantly, but they shall be fruitlesse.

Augustine.

And if all this cannot waken thee to goe to the Lord Iesu vpon the feete of faith and repentance, that in him thou mayest bee deliuered from this fearefull damnation; yet remember that seeing this judgement is supreme, and the last, from which will be no recalling, most foolish art thou, if in time thou doe not foresee and prouide, how thou mayest stand in it. Now, if thy conscience condemne thee, thou mayst get, if thou seeke, absolution in Christ, but in that day if the Lord condemne thee, thou shalt never be absoluied; the day before the Trumpet sound, mercie shall bee preached to the penitent and belieuers by the Gospell, but from the time that once the sentence is giuen out, there shall never bee more offering of mercie; the doore shall bee closed, though the wicked crie for mercie, and with *Efan* seeke the blessing with many teares, yet shall they never find it.

The day before the last judgement
Mercie shall be offered, but none after it.

Of all this now it is evident, what an excellent benefit wee haue by Iesus Christ, in that wee are deliuered from this threefold condemnation. For first, being iustified by faith, wee haue peace with God in our consciences, the holy spirit of adoption, testifying vnto vs that our sinnes are forgiuen vs: whereof arises in our hearts an vnspeakable and glorious ioy, which ioy notwithstanding cannot be full nor perfect, vntill the former sentence of our absolution be also pronounced, in the other two judgments, that in the houre of death we haere that ioyfull sentence; *Come to mee thou*
faithfull

By Christ wee
haue deliue-
rance from
this threefold
condemnation
Mat. 25.31.

Marke 23.43.
Marke 25.34.

Yet our peace
and ioy are not
perfect in this
life, and why?

August in Iosn.
tract.42.

A great com-
fort, that the
Christian
knowes before
hand the sen-
tence to bee
pronounced
vpon him.

faithfull servant, &c. This night thou shalt be with me in Paradise: Come and inherite the Kingdome prepared for you. Till then our peace is not alway without perturbation, our ioy not without heauines, nor our confidence without feare; yea, in our best estate we liue vnder expectation of a better. For the iudgement of conscience, suppose it bee diuine, yet it is not supreme nor absolutely perfect, because the light wee haue to informe conscience, is but in part. If thy conscience be euill and accuse thee, it cannot accuse thee of all the euill which is in thee: for, *if our conscience condemne vs, God is greater then our conscience, and will much more condemne. Deus scit in nobis, quod ipsi nescimus*: God knoweth that in vs which wee know not our selues. And if thy conscience be good, and excuse thee, yet can it not beare record of all the good which God by the Spirit of Grace hath wrought in thee. And therefore for our comfort may we turne that sentence, if our conscience excuse vs, God is greater then our conscience, and will much more excuse vs. and hereof it commeth, that our conscience can neither haue perfect nor perpetuall rest in this life, because (as is said) it dependeth and looketh alwayes for that supreme and absolutorie sentence of the highest Iudicator: yet so much assurance haue wee, and that vpon most certaine grounds (whereof wee will speake God willing hereafter) as makes vs in our greatest tribulation to reioyce, vnder the hope of the glory of God.

And heirein hath the Lord magnified his maruellous mercies towards vs, in that hee hath not onely set vs free from condemnation, but hath also forewarned vs before we come to iudgement, that we shall not be condemned. Yea, so tender a regard hath the Lord of vs, that in his last and supreme Court, sentence of absolution shall first bee pronounced vpon his children, before sentence of condemnation bee giuen out agaist the reprobate, that the godly finding themselues in safetie, should not be discouraged to heare the fearefull reiection of the wicked. Let vs not therefore

fore be afraid, when so it shall please the Lord to remoue vs out of this earthly Tabernacle, seeing that before euer wee goe, wee know our sentence. *Pharaoh* his Butler was not afraid to goe before his Judge, because *Joseph* foretold him that hee should be restored to his office; and may not wee with greater boldnesse, goe before our King, seeing wee are fore-warned that hee will restore vs vnto a more happie estate then that which we lost in *Adam*?

This we haue spoken of the glorious deliueraunce which the iustified man hath in Iesu Christ: our best knowledge is but in a part, and we are not able to speake of these mercies of our God according to their excellencie, *The Lord is able to doe vnto vs above all that we can aske or thinke*: The Christian may looke for much more to bee giuen him through Christ, then any thing that euer he heard, or hath conceiued in his owne minde. When *Lot* was compelled to goe out of *Sodome* by the Angels (hee considered not how merciful the Lord was vnto him) and therefore lingred, and prolonged the time: but being thrust out of *Sodome* by the Angell, and set vpon the Mountaine which the Lord had assigned to him for a place of refuge vnto him, then no doubt, considering the greatnesse of that iudgement which the Lord had executed vpon *Sodome*, the smoke whereof we may well think he saw, with *Abraham*, the next morn, mounting vp like the smoke of a Furnace, then no doubt, hee was moued in his heart to magnifie the Lords mercie toward him: and if in *Zoar*, where he was still in feare, he acknowledged that his life had beene precious in their eyes who were sent to deliuer him, much more may wee thinke he was thankfull (at the first) on the Mountaine, when hee saw their fearefull confusion, and his maruailous preseruation. It is euen so with vs, wee are yet in *Sodome*, which shortly will be burne vp with fire, the Lord doth daily send his Angels to vs, warning vs to escape for our life: but alas, we prolong the time, we delay to turne to the Lord, loth we are to goe out of *Sodome*, and all because we know not

Gen.14.13.

But how glori-
ous this deli-
uerance is, we
shall best know
when we shall
be set on
mount Sion.

Gen.14.

2 Cor. 5.
Reuel. 11.

(with the Apostle) the *terrore of that day*, but surely when the Lord shall set vs on Mount Sion, among those thou-sinds which follow the Lambe, and we shall see the smoake of the damned ascending continually; when wee shall stand at the right hand of the Lord Iesus, and shall heare that fearefull sentence pronounced on the wicked, and see the speedie and terrible execution thereof, the earth opening incontinent to swallow them, then shall wee perfectly know how greatly the Lord hath magnified his mercie towards vs, in deliuering vs from so fearefull a condemnation.

How miserab'e
are they who
are not in
Christ?

Tit. 1.

Deliuernce
by Christ per-
tains not vnto
all men, only to
them who are
of the houehold
of Faith.

Rom. 5.

Last of all, as this is the happie estate of them who are in Christ, that now there is no condemnation for them, so is it the contrarie miserable estate of the damned: do what they will, euery action of their life makes out the proesse of their most iust condemnation, for to the vncleane all things are vncleane; yea, euen their consciences are defiled, and their prayers are abominable and turned into sin: but thankes be to God, through Iesus Christ, who hath deliuered vs from this most vnhappie condition.

To them who are in Christ. Albeit the former mentioned deliuerance from the wrath to come bee most confor-table, yet this which is subioyned should waken every man to take heed vnto himselfe, when wee heare that this deliuerance is limited and restrained onely to them *who are in Christ*. It is true, that by the offence of one man the fault came on all to condemnation, but by the obedience of one all are not made righteous, onely they *who receive the abundance of grace, and gift of righteousness shall raigne in life thorough one Iesus Christ*. As therefore wee haue received within our selues by nature the sentence of death, knowing that we are borne heires of the wrath of God by disobedience, so wisedome craues that wee never rest nor suffer our eies to sleep, nor our eie-lids to slumber, but that we should recount our former sinnes in the bitternes of our heart, and water our couch with teares in the night, and call vpon the Lord without ceasing in the day continually, vntill we find that

that wee are translated from darknesse to ligh: taken out of nature, and planted in Christ, and that first sentenc of absolution bee pronounced to our conscience by the Spirit of adoption, *Go thy wayes, thy sins are forgiuenthee.* For the Apostle yleth heire this limitation of the comfort to certayne persons, thereby to declare that it appertaines not to the remnant of the world. When the originall world was ouerwhelmed with waters, none were saued but such as were in the Arke: when *Sodome* was burnt with fire, none were saued but those of the family of *Lot*: when *Jericho* was destroyed, none were preserued but such as were in the Family of *Rahab*. All these are figures shadowing vnto vs, that when the Lord shall come to cut downe the wicked, with the sword, or hooke of his iustice, to cast them for euer into the Wine-presse of his wrath, saluation shall belong only to those who are of the housshould of faith, euen that whole family whereof God in Iesus Christ is the Father: which number is indeed exceeding small, if they bee compared with the remnant and great multitude of the world: therefore let not their euill example deceiue vs, but remebering the *kingdome of heauen* suffers violence, let vs cast away these burdens & impediments, specially this sin which hangeth so fast on, that we may enter in time into the Arke of God, and Family of *Rahab*, that so we may be saued.

We haue here then first to consider a certayne distinction of mankind, whereof some are in Christ; these are vessels of honour, reserved to mercy: others out of Christ, and these are vessels of dishonour, ordained vnto wrath. This distinction is first made in Gods secret counsell, electing some, and leauing others according to the good pleasure of his wil, and this is only knowne vnto himselfe. It begins secondly to be manifest, when the Lord by effectuall calling separates his Elect from the children of wrath and disobedience, and then it is knowne but properly and truly of those onely who are effectuallie called: for *that new name*, which the Lord giueth, none knowes, but they who haue receiued

Mat.9.2.
As none were
saued without
the Arke, the
Family of *Lot*,
and house of
Rahab.
Gen.7.33:
Gen.19.16.
10.2.

Mat.11.12.
Heb.12.2.

A threefold
distinction of
mankind.

¹
Made in Gods
eternal coun-
sell.

²
Made in this
life by effectu-
all calling, of
those who are
chosen.
Reuel.3.2

3
Shall be made
most manifest
in the day of
generall
judgement.

If we seek cō-
fort of deliue-
rance from
the wrath to
come, we must
goe out of our
selues and
seeke it in
Christ.

it. By the iudgement of Charitie, confirmed by the seene effects of grace in another, thou mayst conclude that hee is called, but by assurance of faith, thou mayest only bee certaine of thine owne particular saluation. But this distinction shall be most clearly manifested in the last Day, when the Lord shall gather all the children of his good will together, at the right hand of Iesus Christ, then shall he declare vnto all the world, who they are that are his: the wicked shal see the righteous, and be vexed with horrible feare, when they shall see that such as they had in derision, haue their portion among the Saints. Let it not therefore bee sufficient vnto vs, that out of the generall masse of mankind wee are gathered to the fellowship of the Church visible, but let vs examine how wee are in the barne-floore of the Lord Iesus, whether as chaffe or Corne: for a day of winnowing will assuredly come, wherein the Lord shall gather his good Corne into his Garner, and the chaffe shall be cast out into vnquenchable fire.

It is againe to be marked, that the Apostle hauing found in himselfe matter of death, which he humbly confessed in the end of the last Chapter, doth now goe out of himselfe, and rest in Iesus Christ, before hee can finde any comfort through deliuerance from death, teaching vs that if wee seeke comfort, wee must goe out of our selues, and seeke it in Christ. Surely a great cause of these manifold doubtings, feares, and vnquietnesse of mind, wherewith the godly are often troubled, is that they seeke in themselues grounds and warrants of their saluation: as though the Lord could not saue them, vnelleſſe there be in them ſuch a diſpoſition, as in every point ſhould bee. This is one of Satans ſubtill ſtratagems to draw thee from Christ, and make thee to rest vpon thy ſelue: if once he obtaine this at thy hands, & thou ſuffer that Serpent to creep in betweene thee & thy Suretie, and diuert thy heart from reposing ſtedfastly vpon Christ, that not content to ſeeke ſuppliment of thy wants in him, thou ſeeke perfection in thy ſelue, it ſhall be an eaſie thing

vnto

vnto thy aduersarie to disquiet thee, and shake thee to and fro like a reed shaken with the wind, with distrustfull cogitations.

I confess indeed, it is most needfull vnto saluation that thou find in thy selfe the infallible signes and tokens of thy effectuall calling and ingrafting into Christ, but to thinke that because thou findest them not in perfection, or findest beside them a remanent sinfull corruption of thy nature, that therefore thou canst not bee saued, is as much, as to thinke thou canst not bee saued vntesse thou bee thine owne Sauiour. Learne therefore from the holy Apostle, that how euer in thy selfe thou bee worthy to die, yet giue this glory to Iesus Christ, that he is thy Sauiour, be strong in him, keepe thy consideration and confidence vpon him. If Sathan charge thee with thy sinnes, fie thou to Christs merites; if hee object to thee thine euill actions, remember thou Christs innocent sufferings; and for euery thing wher-with he can charge thee, goe thou to Iesus thy Aduocate, to be answerable for thee. So did *Bernard*, who in the houre of his death, being presented (as hee thought) before the Lords Tribunall, and sharply accused by his aduersarie for his sinnes; he goes out of himselfe and runnes to Christ. I grant indeed, sayes he, that (as thou obiectest vnto mee) I am vnworthy, and by no deeds of mine can I merit eternall life; yet I know, the Lord Iesus hath a double right to the Kingdome of Heauen, one by heritage, and another by conquest: the first is sufficient for himselfe, the second for me, *Ex cuius dono iure illud mihi vendicans, non confundor.* And indeed except it had beeene to giue it to poore penitent and beleeuing sinners, what needed our blessed Sauiour to haue conquered that Kingdome which was his owne before by heritage? Thus are we onely sure when we cast the anchor of our soules within the vaile, vpon that Rocke which is higher then we, Iesus Christ.

To them that are in Christ. The Apost'c you see changes the maner of his speech: when hee spake of the power

Yet wee must
finde in our
selues infallible
markes of sal-
uation.

A notable
comfortari-
ng of
Christs two-
fold right to
the kingdome.
Bernard.

The Apostle excludes not himselfe from that naturall miserie whereunto others are subject.

Neither excludes hee others from that mercie which he himselfe hath received.

1 Tim. 2.15.

2 Tim. 4.8.

Naturalists blinded with presumption doe farre otherwise.

of sinne remayning in our nature,hee speake of it in his owne person, but when hee speakes of our deliuerance by Iesu Christ: hee speakes of it in the person of other. Thus the Apostle by an holy wisedome doth order his speech for the comfort of the children of God: for lest that other weake Christians might be discouraged by reason of their sinnes, hee speaks of remanent sinfull corruption in his owne person; to declare that none, no, not the holy Apostles are exempted from it. Of deliuerance againe hee speaks in the person of others, lest any should thinke that the grace of Christ were restrained onely to such singular persons, as holy Apostles, and were not also extended to others. Commonly these who are of such a tender Conscience, make exception of themselves; as if the comfort of other Christians belonged not to them: the Apostle therefore includes within the communion of this benefit all whosocuer, Pastors, people, learned, unlearned, poore, rich, weake and strong, prouiding that they bee in Iesu Christ. Men who are truly godly, in the matter of miserie chiefly condemne themselves: therefore the Apostle calls himselfe the *chiefe of all sinners*; but they never exclude others from the same communion of mercie: I know, sayes the Apostle, *that there is laid up for me a Crowne of glorie, and not onely for mee, but for all them who loue the second appearing of the Lord Iesu.*

It is farre otherwisc with naturall men, blinded with presumption; they extoll their owne righteousnesse aboue o. hers, & in their conceit with the proud Pharisee, condemneth every other man as a greater sinner than himselfe; they carrie in their bagge two measures, by the one they take to themselves; making much of the smallest good which is in them; by the other they giue, setting that by for light, which is most excellent in another. Our Sauiour properly expresses their corrupt iudgement, when hee compares it to the light of the eye, which can see any other thing better than it selfe, and can espie a moat sooner in another, than a beame

in

in it selfe. After this manner Hypocrites looke out, *curiosi ad cognoscendum vitam alienam, desidiosi ad corrigendum suam*: curious searchers of the life of others, careless correcters of their owne. *Mens peracutie perspiciens alienos errores, tarda est ad proprios cognoscendos defectus*: the mind that sharply lookes to the faults of others, doth but slowly consider her owne defects: but let vs learne by the precept of our blessed Sauour, & practice of this holy Apostle, rather to look to our selues, searching out our own sins, then neglecting our selues to prattle vainly of the sins of other men.

That are in Christ.] But now to come to the matter. The Spirit of God in holy Scripture expresseth our vision with Christ, by five sundry similitudes: first, by a marriage, wherin Christ is the husband, and we the spouse. Secondly, by a body, whereof Christ is the Head, and wee the members. Third'y, by a building or house, wherin Christ is the foundation or ground-stone, and wee the vper building vpon him. Fourthly, by the similitude of ingrafting, wherein Christ is compared to the Vine, and wee to the branches grafted in him. Lastly, by the similitude of feeding, wherein Christ is compared to the food, and wee to the bodie which is nourished.

As for the similitude of marriage: the strongest band of coniunction that euer was betweene two creatures, was betweene *Adam* and *Eue*, for *Eue* was his Wife, his Sister & his Daughter: his Wife, being ioyned with him in marriage by God, she became one flesh with him: she was his Sister, made immediately by the hand of the same Father who made *Adam*, and that without *Adams* helpe: shew was also his Daughter, for of him shew was made, bone of his bone, and flesh of his flesh. All these wayes are we allied vnto Iesus Christ, we are his Spouse, in respect of that mutuall contract and covenant which is betweene vs, hee hath married vs vnto himselfe in *righteousnesse, judgement, mercie, and compassion*. We are his Sonnes and Daughters in respect of regeneration, which is our new creation: wee are also his

Aug. confes.
lib. 10.

Basil. hexam.
hom. 9.

Our vision
with Christ
expressed by
five similitudes
in holy Scrip-
ture.

*As Eue was to
Adam, his wife,
his sister, and
his daughter,
so are we vnto
Christ.*

brethren and sisters in respect of the spirit of Adoption, by whom we acknowledge God the Father of our Lord Iesus Christ, to be our Father also in him, and his Sonne Iesus to be our elder brother.

Yet this expresseth not our alliance with Christ, and therefore other similitudes are vsed.

John.10.18.

In the similitude of ingrafting, four things considered.

Yet is our alliance with Christ so neere, that all these whereof wee haue spoken cannot expresse it, and therefore yee shall find, that there is not a way, by which in nature two things are made one, but from it the spirit of God borrowes similitudes, to declare how Christ and we are one in him, as the branch in the tree; we are of him, as *Eue* was of *Adam*; we are of him, as the house is built on the foundation; we are one with him, and that many manner of wayes: one with him, as brother with brother, as husband & wife, as the bodie and the head, as meat and that which is nourished: what maruaile then, considering all these, that the Apostle with boldnes breaks out in this glorious triumph, *There is no condemnation to them who are in Christ?* Seeing we are in him as branches in the tree, it is not possible that we can wither or decay for want of the sap of grace; so long as he doth retaine it, and that shall be for ever: seeing we are in-built on him like an house vpon a sure foundation what storne can ouer-blow vs? let the winde rise, and the raine fall, wee shall not be ouerthrowne, because we are the building of God, standing vpon a sure foundation: seeing we are his Spouse, who can haue action against vs? our debts fall to be paid by our Husband, he liueth to make answere for vs: seeing we are his conquered inheritance, who will take vs out of his hand? *My sheep can no man take out of my hand* (saith our blessed Sauiour.) Most happie then and sure is the state of all those that are in Christ Iesus.

But leauing other similitudes, let vs consider that this phrase to be in Christ, is borrowed from planting or ingrafting. Our Sauiour vseth the same similitude, *John 15*. And in it wee haue these things to consider: first, who is the Stocke, or Root; Secondly, who are the grafts, or Branches ingrafted: thirdly, what is the manner of the ingrafting: fourthly,

fourthly, some comforts and instructions arising hereof.

The Root and Stocke whereinto this ingrafting is made, is Jesus Christ; called by himselfe, *the true Vine*: by the Apostles, *the true Olive*: by the Prophets, *the root of Iesse*, and *the righteous branch*: this root, that great husbandman, the eternall God, prepared to be as a stocke of life, wherein hee ingrafts all of *Adams* lost posteritie, whom hee hath concluded to saue, to the prayse and glorie of his mercie. After that in the fulnesse of time, God had sent him into the world, clad with our nature, and he had done the worke for which he came, the Lord laid him in the graue, and as it were, set him in the graue, but at once like a liuely root hee sprang vp, and rested not, till his branches spread to the uttermost ends of the earth, and till his top mounted vp vnto Heauen, for there now he sits and raignes in life, who before was humbled to death.

The Branches or Graftes ingrafted in him are of two sorts: first, all the members of the Church visible, who by externall Baptisme are entred to a profession of Christ, baptized with water, but not with the holy Ghost: this kinde of ingrafting will suffer a cutting off, *if thou continue not in his bonnifulnes, thou shalt also be cut off*. For they haue not the sap of grace ministred to them from the stocke of life, but are as dead trees, hauing leaues without fruit, *they haue a shew of godlines, but haue denied the power thereof*. These are no better then *Esau*, who lay in the same wombe with *Jacob*, borne and brought vp in the same Family of *Isaac*, which was the Church of God, marked also with the same Sacrament of Circumcision: *Nam sicut ille ex legitima matre natus, gratiam superbe spexit, & reprobatus est, ita qui in vera Ecclesia baptizantur, & gratiam Dei non amplectuntur, cum Esau reiiciuntur*: For as he being borne of a lawfull Mother, proudly despised Grace, and was cut off; so they who are baptized into the true Church of God, and embrace not the grace of God, shall be rejected with *Esau*; neither shall it auail them, that by an externall kinde of in-

¹
The stocke or
root.
Iob.15.1.
Rom.11.17.
Isaiah.11.1.

²
The branches,
whereof some
are only exter-
nally ingra-
fted, these may
be cut off.
Rom.11.22.

2 Tim 3.5.

Aug. de bap.
conf. donat. lib.
10. cap. 10.

Others inter-
nally ingrafted,
and to these
belongs this
comfort.
Gal. 2.20.

3
The manner
of the ingra-
fting, it is made
by the word
and Spirit.

Zach. 4.

Distance of
place stayes
not our vniōn
with him.

ingrafting, they haue beeene adioyned to the fellowship of the vissible Church.

The other sort are they, who beside the outward ingrafting whereof we haue spoken, are also inwardly grafted by the Holy Ghost into Iesuſ Christ, in ſuch ſort, that Christ is in them, and they in Christ, and can ſay with the Apcleſ: *Now I liue, yet not I any more, but Christ Iſus liueth in me: these haue in them that ſame mind vñ hich was in Iesuſ, the onely ſure argument of our ſpirituall vniōn with him: for if any man haue not the ſpirit of Christ, the ſame is not his, and they who are quickned and ruled by his ſpirit, are assuredly his.*

As for the manner of the ingrafting, it is ſpiritual, wrought by the Holy Ghost, who creating faith in our heart, by hearing of the Gofpell, makes vs to goe out of our ſelues, & transire in *Christum*, and ſo to relie vpon him, that by his light we are illuminated, by his ſpirit wee are quickned, by the continuall furniture of his grace we perſeuere, and in-crease in ſpiritual strength; in a word, ſo we liue, that in our ſelues we die. Euery Lampe of the golden Candelſticke hath his owne pipe, through which thofe two Olives that ſtand with the Ruler of the whole world, emptie themſelues into the gold: that is, euery member of the Church of Christ receiueth grace from that fulneſſe of grace which is in him, thorough the ſecret conduits of the ſpirit, whereby he cauſeth vs to grow, and preſerueth our ſoules in life.

Though he be in Heauen, and wee on earth, no diſtance of place can ſtay this vniōn: for ſeeing the members of the bodie, howſoever ſcattered through ſundry parts of the world, ſo farre that many of them haue neuer ſene others in the face, are notwithstanding knit together by the band of one ſpirit, into one holy communion, why ſhould it bee denied, but that the Head and Members of this myſtically Bodie, are alſo one by the ſame ſpirit, ſuppoſe the Head bee in Heauen, and the Members on earth? or what need is there to enforce for effecting of this vniōn, ſuch a corporall preſenſe

sence of Christ in the Sacrament, as cannot stand with the truth of Gods Word.

Now the comforts that arise vnto vs of our communion with Christ are exceeding great: for first, wee haue with him a communion of natures; hee hath taken vpon him ours, and hath communicated his nature vnto vs. Of the first (after a sort) all mankinde may glorie, for as much as Christ tooke not on the nature of Angels, but the nature of man; yet if there be no more, the comfort is small; yea, the condemnation of man is the greater, that the Lord Iesus came vnto man, in mans nature, and man would not receive him. But as for the godly, let them reioyce in this, that the Lord Iesus hath not onely assumed our nature, but also made vs partakers of the divine nature: before he assumed our nature, hee sanctified it, and now hauing by his owne spirit ioyned vs to himselfe, wee may be out of doubt, hee shall not cease till he hath sanctified vs.

It is a notable comfort that the worke of our perfect sanctification is not left vnto vs to doe, the Lord Iesus hath taken it into his owne hand to performe it, what then shall hinder it? *I am perswaded that he who hath begun this good work in you, will performe it, against the day of Iesus Christ.* Hee who at his pleasure turned water into Wine; hee who made the bitter waters to become sweet; hee who makes the Wildernes a fruitfull Land, and the barren Woman to become the Mother of many children; in a word, hee who calst things which are not, and causeth them to bee, is hee not able to make sinners become Ssaints? or shall hee not perfect that worke of the new creation which hee hath begun in vs? As for man he may beget children, but cannot renew their nature; he may marry a wife, but cannot change her conditions, no more than Moses, *qui Ethiopissam duxit sed non potuit Ethiopissam mutare colorem:* who married an Ethiopian woman, but could not change her color. But the Lord Iesus hath soloued his Church, *that he shall make it to himselfe a glorious Church, not hausing spot or wrinkle.* He found

4
Comforts arising of this our vniōn with Christ.

I
Communion of natures.

2 Pet. 14.

A notable comfort, the Lord who sanctified our nature that hee might assume it, will also sanctifie vs seeing he hath vniōned vs to himselfe.
Phil. 3.6.

Bern. serm. de mutatione aquae in vinum.
Ephes. 5.27.

found vs polluted in our owne bloud, naked and bare: but he hath washed vs with the water of regeneration: he hath anointed vs with his oyle; and couered our filthy nakednesse with his excellent ornaments, and by his spirit of grace hee changed vs from glory to glory into his owne Image.

Ezek.16.6.
A fortresse
against infide-
lity : we haue
seen the one,
Christ made
like vs, let vs
beleeue the
other, we shall
belike him.

Chrysost. in
Mat. hom. 2.

2.
By our vnioun
with Christ we
haue commu-
nion of goods.

Let this be vnto thee (O man of God) a fortresse against thine infidelitie: by that part which thou seest already done, learene to beleeue that which yet is vndone. Is God become man? hath the God of glory appeared in the shape of a seruant? hath hee beeene crucified, dead, and buried in thy nature? be thou strengthened in Faith, giue glory vnto God, thinke it not impossible that the Lord can make thee, who art but the sonne of man, the sonne of God; that of a seruant he can make thee a free man; that from the graue he is able to rayfe thee vnto glorie, and clothe thee who art mortall and corruptible, with the garments of incorruptibilitie and immortallitie. It is a harder thing (saith Chrysostome) in our iudgement that God should become man, than that man should be made the Sonne of God: *Cum ergo audieris quod filius Dei factus sit filius Adæ, & filius Abraham, dubitare iam desine quod & tu qui es filius Adæ futurus sis filius Dei*: a notable prop for our weake faith; wee see that the Sonne of God is become the sonne of *Adam*, and the sonne of *Abraham*, why then will wee distrust, that wee who are the sonnes of *Adam*, shall also be made the sonnes of God?

Secondly, we haue in Iesu Christ a comunione of goods, hee hath taken vpon him our sinnes, and the punishment thereof, *hee was wounded for our transgressions, and the chastisement of our peace was laid vpon him*, and hath again communicated to vs his righteousnes and life; hee hath not only giuen to vs himselfe for our Sauiour, but also whatsoeuer is his, we may challenge as ours, by his owne free gift. As the body which is senselesse in it self, enioyes the benefit of fences in the head, and rejoices therein as in her owne: so we by our vnioun with Christ enjoy as ours all that is his, though in our selues we haue no light, nor life, nor righteousnes,

teousnes, by which we may stand before God, yet in him we haue all these. In the corporall marriage there is a communion of goods, so long as the one is rich, the other cannot bee poore: how much more holds this true in the spirituall marriage? seeing the Lord is our Shepheard, what then shall we want? the Lord Iesus who is rich vnto all that call vpon him, is our husband, *ipse nobis factus est omnia*, hee himselfe vnto vs is become all things: he is a propitiation for our sins; he is the light by whom we are translated from darknes; he is life to quicken vs that were dead in trespasses; hee is the way wherein we must walke; he is the doore by which we must enter; he is the garment which we must put on; hee is the food wherupon we must liue; all these, and many more names (faith Cyril,) are attributed to Christ, to afflure vs though in our selues we be void of all good, yet in him wee shall be enriched with all spirituall graces needfull for vs.

And thirdly, we haue by our vnion with Christ a communion of estates, hee is touched with a compassion of all our infirmities, *in all their troubles he was troubled: he that touches you, touches the apple of mine eye.* In our natural boodie (faith the Apostle) *if one member suffer, all suffers with it*, much more is it so in the spirituall: if the foot in the naturall boodie be trod vpon, the head complaines, why hurt you me? as if the iniurie were done vnto it; but this feeling is farre more liuely in the mysticall boodie: if *Saul* persecute the members in *Damascus*, the Head in Heauen shall crie, *Saul, Saul, why persecutest thou me?* Oh that on the other part we were so liuely and feeling members vnder our head, that euery prejudice to the glorie of God, done by man, might grieue vs more then if it were done vnto our selues! Such was *Danids* feeling affection, that hee protesteth, the rebuke of them who rebuked the Lord fel vpon him; *Mine eyes* (faith he) *gush out risers of teares, when I see the wicked will not keep thy Law.* But alas, the want of this sympathy with the head, and remanent members, evidently shewes that this spirituall life is but weake in vs.

Last

We who haue
no good of our
owne, enjoy
all good in our
head.
Psal. 33.1.

3
By our vnion
with Christ we
haue a commu-
nion of estates
Zach. 8.
1 Cor. 12.16.

Act. 19.4.

Psal. 119.

By our union
with Christ
we are made
sure of perse-
verance.

Psal. 146.

Esay 40.24.

Psal. 49.14:

They who are
planted in
Christ should
be humble the
roote beares
them, not they
the roote.

Last of all, by our ingrafting into Christ, wee haue this comfort, that we are sure of the benefit of perseveraunce, & that because (as the Apostle saith) *we beare not the root, the root beares vs*: our saluation depends not vpon vs (for that were an vnseure foundation) it depends vpon him, because we are in him, we grow and increase; yea, the older we be in Christ, the more wee fatten our root and flourish, for *they who are planted in the courts of the Lord flourish in their old age, and bring forth fruit*: and whereas other branches may be pulled away from their stocke, either by violence of wind, or force of the hands of men, or at least consumed by length of time, it shall not be so with them who are in Christ, they keepe not him, but are kept by him: *because I am not changed, therefore ye are not consumed, O ye sons of Iacob*: but as for thole who are not planted in Iesu, be who they will, they shalbe pulled vp, they shall not continue in honour. *The Princes of the earth, their breath shall decay, they shall returne to their earth, and their thoughts shall perish; the Images thereof shall bee made as vanitie, as though they were not planted nor sowne; or as if their stocke tooke no root in the earth. The Lord shall blow vpon them, and they shall wither, the whirle-wind shall take them away like bubble*. O silly glory of worldlings, which dieth to them, oftentimes before themselves, at least with them! their beauties consume when they goe from the house to the graue, and their pompe doth not descend after them. Only happy and sure is the estate of that man, who is in Christ: neither life, nor death, things present, nor things to come, shall separate him from the loue of God.

Now the lessons of instruction are chiefly two: the first, is a lesson of humilitie; seeing it is so that in Christ we haue life, let vs be humble in our selues, forasmuch as that which we haue, we haue of another: so taught the ancient Fathers, agreeable to holy Scripture, eleuen hundred yeeres before vs: which I marke the rather, to point out the agreement in one truth betweene vs and the Fathers of the Primitive Church.

Church. Ita sunt in vite palmites, ut illi nihil conferant, sed inde accipiant, unde vivant: sic quippe vita est in palmitebus, ut vitale subministret illis, non sumat ab ipsis, ac per hoc & maxentem in se habere Christum, & manere in Christo discipulis prodest, non Christo: the branches are so in the Vine that they giue nothing vnto it, but receive from it the sap of grace, wherby they liue; but the vine is so in the branches, that it ministers life vnto them, and receiuers nothing from them: that therfore Christ abideth in vs, & we in him, is profitable to vs, who are his Disciples, but not vnto himselfe. Thus they learned from our Sauiour, who in his speech to his Disciples denies that man is able to doe any good thing without him: as the branch can beare no fruit except it abide in the root, no more can ye, except ye abide in mee, *for without me, yee are able to doe nothing.* And that which is subioyned, doth yet more humble vs, *praeceps palmitate potest de vina radice aliis pullulare, qui autem praeceps est, non potest sine radice vivere:* though a branch bee cut off from the roote, another may spring out, but the branch which is cut off cannot liue, without the root it withereth, and is meet for nothing but the fire: hee that falleth away from Christ shall perish like a withered branch, but the Lord Iesus shall not want another who shall grow vp in him; we stand by faith, *let vs not be high minded but feare.*

The second is a lesson of thankfulness: we who profess that wee are in Christ should bee fruitfull in good works: herein (faith our Sauiour) *is my father glorified, that ye beare much fruit.* There is such a liuely power in this flocke of life, that they who are planted in him flourish incontinent. Prooife hereof wee haue in *Lidia*, and in the Thiefe crucified with Christ, and conuerted by him. *Aarons Rod* was no sooner changed from a withered sticke into a flourishing tree, then hee is from a barren malefactour into a fruitfull professor; for see what a fruit hee beares in an instant, he confesseth his owne sinnes, hee rebuketh the sinnes of his companion, he giueth a good testimonie vnto Christ, and

C. fil. 2. Arausio-
cnum ex car-
tan. a.

Ibidem.

Rom. 11. 16.
They who are
planted in
Christ beare
fruit so soone
as they are
planted.

and earnestly prayes that Christ would remember him, when hee comes into his Kingdome. Alas, how may this make vs afraide, who so long haue professed Christ, but haue not been fruitfull in good workes? The Psalmist compares a godly man to the Palme-tree, which (as *Plinie* wri-
teth) groweth by the waters side, and in moyst places, and is in Summer and Winter both flourishing and bearing fruit. But the wicked and carnall professors of this age are become worse then that fig-tree which Christ cursed, for it had leaues, albeit no fruit: but they as (*Jerome* coimpaines of the shamelesse sinners in his time) haue cast away the very leaues also; an evident token that they were never planted in Christ Iesus, they haue done nothing in their liues to glorifie God, and may looke as little to bee comforted by him in their deaths: but of this we shall haue occasion to speake more hereafter.

By flesh is meant our natural corruption, and how workes of the flesh are done by spirits.

Aug. de ciuit.
Dei lib. 14.
Gal. 5. 23.

Who walke not after the flesh, but after the spirit.] Albeit the comfort of our deliuerance by Christ bee exceeding great, yet lest it should bee vsurped of those to whom it belongs not, the Apostle as hee hath before restrained it to them who are in Christ, so here hee giues vs an evident marke, whereby we may know them, to wit, that they are such as *walke not after the flesh, but after the spirit*. Where before we enter into the doctrine, it is necessary wee know what the Apostle meanes by the word *flesh*. Among many significations which it hath in holy Scripture, it is here vsed to expresse the whole sinfull corruption of our nature, repugnant to the Law of God, not only carnall actions done in the members of the bodie, but also sinfull motions and affections. *Diabolus enim cum sit spiritus, agit tamen opera carnis*: for Satan notwithstanding hee bee a spirit, yet doth hee the workes of the flesh: and the Apostle reckons out Pride, Envie, and such like, among the workes of the flesh. This may serue to beate downe the presumptuous conceits of those who proudly iustifie themselues, and think them selues free from sinne, because they are cleare of the carnall action;

action; as if the Word of God did condemne sinne in the branch onely, and not in the root also.

This corruption of our nature for three causes is exprest by the name of flesh: First, because it is propagated from man to man in the seed of flesh: Secondly, because it is executed in our earthly and carnall members: Thirdly, because it is nourished, strengthened, and augmented by outward and fleshly obiects, and so by this name our corruption is distinguished from the corrupt nature of apostate Angels, which is not propagated, nor nourished, nor executed, as ours is, and therefore called by the Apostle, *spirituall wickednesse*.

By the Spirit here againe I understand that new and spirituall disposition which the Spirit of God worketh in our mind, will, and affections, conformable to the Law of God, whereof it is evident, that all our motions, affections, and actions, before the Spirit of Christ sanctifie and reforme vs, are flesh and not Spirit: and againe, that even the Christian after his ingrafting into Christ, hath remayning in him, while he dwelleth in the bodie, some carnall and sinfull corruption, which notwithstanding they allow not, cherish not, follow not, they walke not after it; but rather endeaour all they can to weaken and supprese it.

Here then, first is reproved that errour of the Papists, who writing on this place, expound these words after this manner: *there is no damnation; that is, no damnable thing, no act that deserueth to be condemned.* The Apostle saith not here; there is no flesh, that is, no sinfull corruption, in them who are in Christ; but he saith, they who are in Christ walk not after the flesh. To maintaine this errour, they uphold another: for *Thomas Aquinas* writing on this place, saith; *Primus motus concupiscentiae adulterij non est peccatum, quia actus est imperfectus, sed si accesserit consensus, tunc est actus perfectus & peccatum.* The first motion (faith hee) of the lust of adulterie is not sinne, because it is an imperfect act; but if consent bee giuen to it, then it is a perfect act, and is sinne. *Coster* in his little *Enckiridion* affirmes, that

D

con-

For three causes is our sinful corruption exprest by flesh.

Ephes 6.12.
By the Spirit is meant the new disposition of the whole man wrought by the spirit.

This place erroneously expounded by the Papists.

They maintaine that concupiscentia, without consenting to it, is no sinne.
Aquinas.

Coster Euchi.

conc. Trid.

Their error
disproved,I
By Scripture.2
By reason.Cofers simili-
tude makes a-
gainst him-
selfe.

concupiscence proceeds from sin, and tendeth vnto sin, but is not sin, which hee labours to expresse by this similitude: hee that heares (saith hee) another man speaking filthy language, and consents not vnto it, but rather is angry at it, and reproves it, sinneth not, but merits a greater reward: euen so, when our concupiscence sends out any sinfull motion, if we consent not vnto it, we sinnot. And the Fathers of that Councell of Trent, which haue as many curses as Canons, haue decreed in this manner: *This concupiscence which sometime the Apostle called sinne, the holy Synode declares that the Catholike Church did never understand it to be called sinne, because it is truly and properly sinne in the regenerate, but because it commeth from sinne, and inclineth to sinne.*

Now because this is a mother error, which brings forth and strengthens many other errors, wee will shortly disprove it by Scripture, reason, and antiquitie. In the end of the last Chapter the Apostle condemneth the motions of concupiscence for sinne, euen when consent is not giuen vnto them: for he protesteth of himselfe, that hee resisted these motions of sinne, but was oftentimes, sore against his will, captiued by them, hee condemnes them as euill, albeit hee gaue no consent vnto them: for the Law (as I haue said) doth not onely condemne sin in the branch, but also in the root: *there shall not bee in thee an euill thought against the Lord thy God.*

And this is also confirmed by reason. Consent in it owne nature is a thing indifferent; if that whereunto I consent be good, my consent is good; but if it bee euill, my consent is euill: if the first motion of sinne bee not an euill thing in it selfe, (as they say) then it is not an euill thing to consent vnto it: for that which is not euill in it selfe, by my consenting cannot become euill. It is not then the consent following, that makes the preceding motion to bee euill, but it is the preceding euill motion that makes the subsequent consent euill. Now as for Cofers his similitude, it makes plainly a-
gainst himselfe: for it is true indeed, that hee who heareth euill

euill spoken, and reproves it, is worthy of praysse; but it is also true, that he who spake the euill, hath sinned: euen so, albeit we doe well when wee consent not to the motions of concupiscence in vs, yet concupiscence is not the lesse to be condemned; because it hath sent out into the care of our soule that voice of a filthy desire which is not agreeable to Gods most holy Law.

And of this same iudgement, with vs, are also the ancient Fathers: *Cum concupisco, quamvis concupiscentie assensum non praebeam, sit tamen in me quod nolo & quod etiam non vult lex.* When I lust (saith *Augustine*) albeit I consent not to my lust, yet that is done in me which I will not, & which also the law will not. And again, *Desiderium tuum tali debet esse ad Deum, ut omnino non sit ipsa concupiscentia cui resistere oporteat: resistis enim, & non consentiendo vincis, sed melius est hostem non habere quam vincere.* Thy desire should in such sort be unto God, that there should not be in thee at all so much as concupiscence which hath need of resistance: for thou resists, & by not consenting thou ouercomest, but it were better not to haue an enemy then to ouercome him. With him agrees also *Bernard*. *Genus illud peccati quod roties nos conturbat, reprimi quidem potest, & debet per gratiam Dei (concupiscentias loquor & prava desideria) ut non regnet in nobis, nec demus mebra nostra arma iniquitatis peccato, & sic nulla est damnatio his qui sunt in Christo, sed non ejiciuntur nisi in morte.* That kind of sin (saith he) which so oft troubles vs, (concupiscence & euill desires I meane) may and should be repressed by the grace of God, so that it raigne not in vs, and that wee giue not our members weapons of vnrigheteousnesse to sinne; and that way there is no damnation to them who are in Christ; yet it is not cast out but in death. Thus doth *Bernard* cleerely agree with vs in the exposition of this place. Of all which it is evident, that the motions of concupiscence are euill and sinfull, euen when they are repressed, and no consent giuen vnto them.

But now leauing further improbation of this error, we

³
By anciente
Fathers.

*Aug. serm. de
Temp 45.*

Bernard.

A holy conuer-
sation is an i-
fallib'le token
of our vnion
with Christ.
Bernard.

Profession of
Christ in pro-
phane men is
like Iosaphats
garment on
Achab.

Reuel. 21. 17.

1 Cor. 6. 11.

2 Pet. 1. 10.
1 Cor. 5. 17.

come to obserue such instructions as are giuen vs in these words. And first wee see that a godly conuerstation is recommended vnto vs a, an infallible marke of our spirituall im- grafting into Christ Iesus: *Sicut enim corporis vita ex mortu dignoscimus, ita fidei vitam ex bonis operibus:* for as the life of the boode is discerned by mouing; so the life of Faith is knowne by good workes. We esteeme that body dead, or at least neare vnto death, which is not able to moue, nor doe any action pertaining to a naturall life: and so may we thinke that soule dead in sinne, which walketh after the flesh; ha- uing no delight nor power to execute any spirituall action. It is not then a naked profession of Christianitie, which wil proue vs to be in Christ; profession without the power of godlinesse will helpe thee no more, then change of gar- ment helped wicked *Achab* in the company of good *Iosaphat*, for through it the arrow of Gods vengeance pierced him among the thousands of *Israel*; and all the pretences of men who worke iniquitie, shall not in the last day saue them from that fearefull sentence; *Depart from me, I know you not.* Let the carnal professors of this age hearken to their doome before-hand, which assuredly they shall heare at the last, if they go on still in their sins. Let vs not bee deceiued; fearefull is that sentence: *No uncleane thing, none that workes abomination, shall enter into that heavenly Cittie;* and such haue we bin al, but blessed are they who are washed, sanctified and iustified in the Name of the Lord Iesus, and by the spirit of our God. The bastard Christians of our time haue learned by the light of the Word, to put good workes out of the chaire of Merit, and iustly; for Iesus Christ only should sit in that chaire, but haue not yet set them downe in their owne place; for though they be not Meriters of e- ternal life, yet must they bee thy witnesses to proue that thou art in Christ: by thy workes, not by thy wordes, shalt thou be iudged at the last day. Of this hath our Sauiour fore warned vs, and therfore doth the Apostle counsell vs, *Make sure your calling and Election by well doing. If any man be in*

in Jesus, let him become a new creature. For if we say that we have fellowship with God & walke in darkness, we do but lie.

Sathan hath two strong armes, whereby hee wrestles against man, if with the one, which is *Desperation*, hee cannot thrust thee downe vnto hell, then shall hee prease with the other to mount thee on the chariot of *presumption*, that so hee may send thee away postling to damnation, putt vp with a false conception of mercy, when as in the meane time thou hast no warrant that the mercy of God in Christ doth appertaine to thee. Thus presumption (saith Bernard) is *infidelis fiducia*, it seemes vnto them who are swelled therewith a strong Faith: if you talke with them they will tell you they are most sure of saluation, and that they never doubted thereof, yet in very deed it is but a faythlesse confidence, whereby Sathan doth miserably deceiue them; for he careth not, suppose all thy dayes thou hold a generall conceit of mercy, so that hee find by thy fruits that thou art not in Christ. Let vs beware of this presumption, let vs not proclaime peace to our selues, when there is no peace, neither blesse our selues in that state of life wherein God will curse vs, but in feare and trembling worke out our owne saluation, making our fayth manifest by good works: for the best argument to proue that wee are in Christ, is this, *that we walke not after the flesh*.

And that we may yet more be moued to flie the lusts of the flesh, let vs consider how the Apostle oppones these two contraries, which cannot consist together *to bee in Christ*, and *to walke after the flesh*. It cannot therefore but bee a great dishonouring of Christ, when they who profess by word, that they are his, doe by their wicked deeds denie him: for the euill life of a Professor, in effect, giues out this falle testimony against Christ, that there is no power in his death, no vertue in his resurrection, no renewing grace to sanctifie those who are his. Turkes and Pagans who plainly denie him, do not derogate so much from the glory of Christ, as doe profane professors of his name:

1 John 1.6.

Sathan's two
armes, Despe-
ration and
Presumption.

Commonly
Sathan tempts
with Presump-
tion.

They dishon-
our Christ
highly, who
say they are in
Christ, and
walke after
the flesh.

Aug. contra.
Pelag. lib. 3.
cap. 21.

Only apostate
Angels & men
bear false wit-
nesses against
God.

An euill life of
a Professor
faies in effect,
there is no ver-
tue in Christ.
A Godly life is
the first mar-
tyrdome,
without which
the second
martyrdome
which is suffer-
ing for Christ,
is not accepta-
ble to him.

Cypr. de dupli-
martyrio.

tolerabilius enim lingua quam vita mentitur, the lie (faith Augustine) which is made by the tongue, is more tolerable then that which is made by the life: where the tongue professes Christ, and the heart is gien to impietie, this is not *professio*. sed *abnegatio Christi*, a profession, but a denying of Christ.

It is a great sin to beare false witnesse against our Neighbour, but a greater sinne to beare false witnesse against the Lord. Every creature in their kind giues a true testimonie vnto God, the heauens declare his glory, the earth, and all that therin is sets forth his goodnes; yea, the little Emmett proclaimes his prouidence: he must bee a prouident Father, that hath put so great prouidence in so small a creature; only apostate Angels and men are false witnesses against the Lord. Satan lies sometime against his mercie: as when hee sayes to the penitent and belieuing man, God will not forgiue him; sometime against his iustice, when hee beares the wicked in hand that God will not punish him; sometime against his prouidence, when hee would perswade the afflicted that God cannot deliuer them. And for the apostate man, he is also a false witnesse against God, hee calleth himselfe the childe of God, and behold, he carrieth the Image of Satan; as if the Lord begat children to another Image, not to his owne. Certainly the sinfull life of one professing Christ is a publike testimonie, fally proclayming to the world (as I haue said) that there is no vertue in Christ, and that hee is such a Sauiour as can neither sanctifie nor saue from sinne such as are his; a fearefull blasphemie.

All Christians are not honored with the second martyrdome; that is, to be Christs witnesse by suffering of death for his truths sake; yet all are bound by a godly life to bee witnesse of his sauing and renewing power, shewing forth his maruellous vertue, who hath translated vs from darkenesse into his light. *Tota vita martyrium esse debet, hoc est, te-
stimoniun Deo reddere, &c.* The whole life of a Christian should be a martyrdome; that is, a continuall witnessing of the

the truth of God, and this is so necessarie, that without it the second Martyrdeine, that is, the testimonie which thou bearest to the truth of God by shedding of thy bloud, is worth nothing: it availes not to giue thy boodie to be burnt in the fire, vnesleſſe that first thou mortifie thy earthly members, and by reasonable seruice offer vp thy body a lively and an acceptable seruice to God. And hercunto also tendeth that he subioynes. *Efficacius est vita quam lingue testimonium, habent etiam opera quam linguam, &c.* The testimony of the life is more effectuall then the testimonie of the tongue: Workes haue also their owne languages; yea, and their own eloquence though the tongue be silent: therefore our blessed Sauour in the Gospell saith, *The workes which the Father hath giuen me to doe, the same workes that I doe beare witness of me.* Like as (saith Cyprian) good workes professes that there is a God; so euill workes say in their owne kinde that there is no God, nor knowledge of the most High. Thus it is a most fearefull sinne for them to walke after the flesh, who professe that they are in Iesus Christ.

For no sinne can be committed of them without horriblie sacrilegide: every worke of the flesh, though done by a Pagan, is a transgression of Gods Law, which shall be punished vnto death: but the same committed by Christians are not onely sinnes, but sacrilegious sinnes, and that of the highest degree. Then came the sinnes of Belshazar to the height, when to all his former sinnes hee ioyned the abuse of thofe vessels which were holy: to haue drunke intemperately for the honor of his Idoll in any vesseſſ was a fearefull sinne; but to doe it in the vesseſſ dedicated to the honour of the true God, was a double sinne: yet is this sacrilegide small, if it shall bee compared with thine, who professing Christ, liuest prophaneſſ: hee abused dead vesseſſ of Gold and Siluer; but thou erectest a Temple for the liuing God in a Temple of Idols: thou desileſt the Sanctuarie of God with all vncleannessesse: thofe vesseſſ, which by baptisme

col 3.5.

Rom.13.1.

John.5.36.

Sinnes of men
professing
Christ, are not
committed
without sacri-
lege.

Dan.5.1.

More fearefull
then Belsha-
zars.

Iudas punisched
sooner then
Caiaphas.

A Christian
life cannot bee
led without a
battell.

In naturall
men there is
also a battell,
but not be-
tweene the
flesh and the
spirit.

Gen.6.3.

the marke of God, were separate and sealed to his holy ser-
vice, thou abusest to the seruice of Sathan : by profession
thou art militant vnder the banner of Christ, wearing his
badge, but by action art a seruant to his aduersarie : like as
Iudas thou dost kisse Christ with thy mouth, and with thy
hand thou betrayest him : Let carnall professors looke on
him, and they may see that a more fearefull iugement ab-
ides them then the open enemies of Christ Iesus, himselfe
became his owne executioner. Neither *Caiphas*, nor *Pilate*,
nor the false witnessses, nor the people who cryed, *Crucifie*,
were so sodainly iudged as *Iudas* : let men therefore learne
either to make their liues, in some measure, answerable to
their Christian profession, or else if they wil walke after the
flesh, let them leue off any more to usurpe the Christian
name.

Wee haue here further to learne, that it is not an easie
worke to leade a Christian life, but most hard, considering
that it cannot be led without a continual battell betweene
two parties, the *Fleshe* and the *Spirit*: of so contrarie a dispo-
sition, that the flesh lusteth alway against the Spirit, and the
Spirit against the flesh; it is not possible we can walke after
the one (the *Spirit*) vntlesse continually wee resist the other
(the *Fleshe*.) And this battell is so proper to the Christian,
that none in the world can fight it but he onely. It is true,
that in men vnregenerate there is a battell betweene Reason
and Affection; Reason oftentimes refusing that, for some
worldly respect, which Affection commands: and in like
manner, a battell betweene a naturall conscience, and natu-
rall affections; an example whereof we haue in *Pilate*, the
light of his conscience forbidding him to condemne Christs
naturall affection, and feare of *Caifer*, compelling him to do
the contrary. But these battells in the vnregenerate, are not
battells betweene the *flesh* and the *Spirit*, but betweene flesh
and flesh; for in an vnregenerate man there is nothing but
flesh: it being true in them all, which is spoken of those in
the originall world: *I will strive no more with man, for he is
but*

but flesh. But in the Christian the contrarie parties are, the New man and the olde, the flesh and the Spirit, nature regenerate fighting against nature vntregenerate with such restlesse opposition, that there shall bee no perfect peace, till the one haue extinguished the other, the life of the one being the death of the other. Onely happy are they who in this life are exercized in this battel; those are the good Souldiers of Iesus, for whom is prepared the Crowne. As for other who fight it not, though they bee at quietnesse within themselves, yet their peace is wicked and peruerse; there being in them an agreement of all their powers to rebell against God: *Vbi enim non est bellum, ibi pax peruersa*: where there is not this Christian battel, there is a miserable peace, the end whereof out of doubt, shall bee more miserable perturbation: what hope can those wretches haue, that at length they shall ouercome, and obtaine the Crowne, who haue never done so much as beginne to fight?

But to returne: the difficultie of this Christian battell appears the more, if wee consider that it is without intermission, that our aduersarie is not externall, neither such as stands alway vpon circumstancies of time and place, and exterior objects to impugne vs; but being internall and domestike, invades vs with restlesse assaults, euen then when the outward occasion serueth not. *The flesh* (saith Bernard) is an enemy; *Hoc est quem nec fugere possumus, nec fugare: circumferre illum necesse est*, which we can neither flie, nor yet chase away from vs, a necessitie lieth vpon vs to carrie it about with vs, we cannot flie from it. *Non enim post nos, sed in nobis nos sequitur*, for it followeth vs (saith Ambrose) not after vs, but in vs. A besieged Citie is sooner betrayed by secret enemies within, then suppressed by open enemies without; it is not the plaine battell ordered before vs, which we haue so much to feare, as the traime and secret ambushments of our aduersarie; if we ouercometh his power, which is within vs, his forces shall bee soone enfeebled which are with-

Aug. 12.

The difficulty
of the Christi-
an battell
wherein ap-
pears.

Bernard.

Ambrose de
paniti. lib. 1.
cap. 14.

Seing there
are in vs two
parties, let vs
helpe that
which wee
would haue to
prevale.

Basil form.
2. de Leunio.

Our best estate
in this life is a
fighting.

Aug de temp.
Scrm. 45.

2 Cor. 14.

Bernard.

without vs. O, what need haue we therefore in all the actions of our life to walke circumspechtly ? wee haue need of eyes within, and without vs, that wee may discerne the inward desires of the Spirit from these of the flesh ; and may looke rightly on those outward obiects which may cherish the one, and supprese the other. In a battell betweene two, euery man flieth that partie which he would faine haue to be victorious; for the helpe of the one (faith *Basil*) is the overthrow of the other: so is it in this combate betweene the flesh and the Spirit ; the flesh being strengthened by outward allurements and carnall exercizes, quencheth the Spirit, and bringeth it in subiection, but the more the bodie is subdued by moderate discipline, the stronger waxes the man of God. Happie were we, if our care were continually to strengthen the one by all spirituall exercizes, that wee might daily weaken the other.

For the greatest perfection whereunto wee can attaine in this life, is to fight against these lusts of the flesh, which fight against our soules. Our life (faith *Job*) in the earth, is a warfare. *Bellum est, non triumphus*, it is a battell, not a triumph, saith *Augustine*: though after many particular victories the Lord put that voice of triumph many times into our mouthes, *thankes be to God, who always makes vs to triumph in Christ Iesus*; yet let vs remember that incontinent we must fight againe: so long as we are in this mortall bodie, wherein the flesh lusts against the Spirit, wee cannot be free from carnal and euill desires. If thou dissemblest not, thou shalt alway find within thy selfesomthing which hath need to bee resifted: for our sinfull superfluities (saith *Bernard*) are such, *putata repulstant, effugata redunt, & re-acceduntur extinta*: that being cut off they spring out againe, chased away they returne againe, being quenched they are kindled againe. *Velis, nolis, intra fines tuos habitabit Iebuseus*, will thou, nill thou, the Iebusite shall dwell within thy borders : *Subiungari potest, exterminari non potest*, he may be subdued, but cannot be rooted out.

And

And this againe do we marke for the comfort of weake consciences ; it is Sarans subtiltie, whereby commonly he disquiets many , that because carnall corruption is in them he would therefore beare them in hand that they are none of Christis. In this he playes the deceiuer, he tries vs by the wrong rule, when he tries vs by the rule of perfect sanctification this is the square which ought to be laid to Christis members triumphant in Heauen, and not to those who are militant here vpon earth: Signe remayning in mee will not prove that therefore I am not in Christ, (otherwise Christ should haue no members vpon earth) but Grace working that new disposition which nature could neuer effect, proves vndoubtedly that we are in Christ Iesus.

Let this therefore be our comfort, that albeit there be in vs a fleshly corruption, yet thanks be to God we walke not after it ; that is, wee follow not willingly the direction and commandement thereof. It is true, and alas wee find it by experience , the regenerate man may bee led captiue (for a time) to the law of sinne : hec may be pulled perforce out of the way of Gods Commandements , wherein hec delights to walke, and compelled to do those things, which he would not ; yet euen at that same time he disclaymes the gouernement of the flesh, mourning and lamenting within himselfe that hec should be drawne from the obedience of his owne Lord and governour, the spirit of Iesus.

And indeed it is worthy to bee marked , that what cuer seruice the regenerate man gives vnto sin, it is like the seruice that *Israe*l gaue to *Pharaoh* in Egypt, throwne out by oppression , and therefore compelled them to sigh and crie vnto God : but the seruice which the regenerate man gives to the Lord, is voluntary, done as vnto his most lawfull Superiour, with gladnesse , ioy , and contentment of minde. Happie is that man who can make this reply to his spirituall aduersarie , when hec is challenged of his sinnes : It is true (O enemie) that I haue done many things by thy entisement; yet herein I reioyce, that whosomeuer seruice I haue

Christis mem-bers militant & triumphant, are not to be tried by one rule.

There is flesh-ly corruption in the Christi-an militant, but he follows it not :

Any seruice the Christian gives to sinne, is throwne out by oppression like that which *Israe*l gaue to *Pharaoh*.

That our life is called a walking, teaches vs
fourte things.

I
The life of a Christian is a removing from euill to good.
Isay.11.16.17.
Luke.16.13.
2 Tim.2.19.

Bas. Psal.1.

Many bastard Christians have never yet risen from euill, far leſſe remoued to good.

But died in the same state wherein they were boorne.

have done to thee, it is now through the grace of God the matter of my grieſe, but the weake ſeruice I haue giuen vnto God, in the matter of my ioy.

Moreouer, in this Metaphor of walking, we are taught, that as the walking of the body is a moving from one place to another; ſo the Christian life is a continuall moving of the heart from one thing to another; that is, from ſinne to ſanctification: departing from our ſelues, that we may draw neere vnto God, both these are comprised by *Esay: Ceafe to doe euill, leарne to doe good.* Our prog: eſte in this journey is not made *pedibus, ſed affeſtibus*, by motion of our ſteete, but of our affections: but the beginning thereof is a departing from euill. *No man can ſerue two Maſters:* hee who will draw neere to the Lord and call vpon his Name, muſt depart from iniquitie. *Sicut in gradibus, &c.* in the going vp of a ſtairc (ſaith *Basil*) the firſt ſtep raifieth a man from the earth, & then he goes vp by degrees till he come where he would be; ſo is it in our owne conuerſion, *principium perfectionis ad Deum, eſt diſceſſu a malo*, the beginning of our journey to God, is a departure from euill. This I marke for the wakening of thofe vpon whom the Lord Iefus hath called: but they haue not yet with *Lazarus* riſen out of the graue, nor with *Matthew* forſaken the receipt of Cuſtome; yea, haue not ſo much as with the man ſickie of the palfie, riſen out of their bed (of ſecuritie) farre leſſe haue begun with *David* to runne the way of the Lords Commandements: they haue not learned to forſake euill, much leſſe to follow that which is good: the Lord hath called vpon them, but they haue not gone one foot from their old ſinne; *bene ambulant pedibus, ſed male moribus:* their feete are ſtraight, but their manners are exceeding crooked: they make no progreſſe forward toward the Lord of Sion; they delight to abide ſtill in *Babel* and *Egypt*, working without reſt, but their labour is vnprofitable: *Ambulant in circuituſ,* they walke in a circle, the centre whereof is Satan, the circumference ſundry ſorts of ſins, beyond which they walke not:

not from one of these the wicked walkes about to another, in such sort, that incontinent they returne to the same; they wearie themselves in the way of iniquity, but are still in the same place at their going out of the world, wherein they came into it; that is, as they were borne in sinne, so they die in sinne, their miserable life not being a walking in the way of godlinesse, but a wallowing in one and the selfe-same puddle of sinne.

But leauing them, let vs marke for our instruction in this Metaphor of walking, that we are not yet where we should be; wee haue not attained to the end of our journey: therefore every day shoulde wee gird vp our loynes, remebering that warning which the Angell gaue to *Eliah*, as most pertinent vnto vs; *Arise and walke, thou hast yet a great iournie to goe.* Of the children of God (said *Theophilactus*) *Quidam sunt in patria, quidam in via ad patriam:* some are at home in their owne country, some are in the iourne homeward; but woe vnto them who are neither in their owne country, neither in the way vnto it: we are not therefore to settle our selues here, as if wee had no further to goe, but must walke forward through this valley of teares, *from strength to strength, till at the last we appeare before the face of God in Sion.* *Adhuc in Aegypto detinemur, Promissionis terram, nondum fortiti sumus, quomodo igitur cantabo cantum Domini in terra aliena?* We are still detained in Egypt, we haue not yet obtained the land of Promise; how then shall I sing the Song of the Lord in a strange land? We are not yet past the red Sea, nor the vast Wildernes, nor the fierie Serpents, what shall we doe, but water our couch, night and day with teares, and with feare and trembling walke on the rest of the way which yet is before vs?

Thirdly, seeing wee are in a iourney, let vs take heed that wee keepe the way, otherwise our life shall be a wandering from God, not a walking toward God: the way is Christ; *I am the Way*, if we abide in it, we shall walke with God, as *Enoch did*, before God, as *Abraham did*; toward God

²
So long as we
are here, we
are not at the
end of our
iourney, and
therefore
should not rest.
1 King. 19.7.
Theoph. in 2.
Epiph. ad Cor.

Psal. 84.7.

Basil. tom 1.
cap. vlt.

³
Seeing our life
is a walking,
take heede we
keepe the
right way,
John. 14.6.

Ber. in paruis
Sermonibus,
Sermonibus.

For he that
walketh after
the flesh, shall
at length en-
counter with
death,
Gal 6.

God, as *David* did. O happy turne, wherein Christ is both the end, the way, and the guide. *Eamus post Christum, quia veritas; per Christum, quia via; ad Christum, quia vita.* Let vs walke after Christ, because he is the truth; let vs walke in Christ, because he is the way; let vs walke toward Christ, because he is the life. If yee looke to the companies of men in the world, ye shall see some in stead of following Christ, flying from him; *Qui enim male facit, odit lucem*, for hee who doth euill hateth the light: others, where they should follow him, run before him, not waiting vpon his light and direction in matters of his worship, but follow their owne spirit, doing that which is good in their owne eyes: they run with zeale, but not in the right way.

And wee haue so much the more to take heed vnto the way; because every mans course declareth what kinde of man he is, whether carnall or spirituall, and what will be his end: *he that soweth to the flesh, of the flesh shall reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* I am perswaded there is no man among vs, who will not say hee would bee at the best end, which is, eternall life; but here is the wonderfull folly of men, the proposed end of their pilgrimage wherat they would bee is heauen; but the way wherein they walke, is the way that leadeth close into hell. Who will not esteeme him a foole, who in word saith his iourney is toward the South, and yet for no mans warning wil refraine his feet from wal-king toward the North? but more foolish is hee, who professing himselfe a Pilgrime trauelling towards heavenly Ierusalem, keepes notwithstanding a contrary course, hauing his back vpon heauen, and his face toward hell; walking not after the Spirit, but after the flesh. O pittifull blindnesse and folly! how many witnesses of God haue fore-warned thee in thy life, all crying to thee with a loud voice, This way wherein thou walkest (O sinfull man) is the way of death? He who liues after the flesh, shall die assuredly; yet wilt thou not returne, nor change the course of thy life,

to

to walke after the liuing God, that thou mayest be saued?

And hauing once found the right way which may leade vs vnto God, let vs strengthen our selues to walke in it by those three most notable helpeſ of a godly life, deliuereſ to vs by *Dauid*, in three verſes of the 119. *Psal. v. 57.* *O Lord, I haue determinſed to keepe thy Word.* 58. *I haue made my ſupplication in thy preſence with my whole heart.* 59. *I haue conſidered my wayes, & turned my ſeet vnto thy teſtimonies.* Determination is the firſt; it is a good thing by ſetled reſolution, to conclude with thy ſelue that thou wilt liue godly. Supplication is the ſecond; except by continuall prayer our determination bee conſirmed, and ſtrengthened by grace from God, our concluſions which wee take to day ſhall vaniſh to morrow. Conſideration is the third, and it is profitabe to reduce vs againe into the way of God, ſo often as of weakneſs we wander from it, contrarie to our firſt determination. These are the three helpeſ to keepe our heart in the way of God; ſo neceſſary, that without them if wee doe any worke, it is not poſſible but we ſhall be ſnared. And therefore as in a ſhip which is readie to ſaile, ſo ſoonē as the ſailes are hoysed vp, preſently ſome ſkilfull Mariner ſtarts to the Rudder: ſo every morning wherein wee riſe from our reſt, and make our ſelues readie to goe forward in our Pilgri- mage; let vs firſt of all take heed to the heart, for it is the rudder of the whole bodie: let vs knit it vnto God by this three-fold cord, whereof I haue ſpoken: ſo ſhall our wayes be ordered aright, and we ſhall make an happy progreſſe—euerу day in that way which leads to eternall life. By determination we begin to keepe a good course. By ſupplication we coninue in it. By conſideration we ſee whether we bee right or wrong: if wee bee out of the way, conſideration warneſ vs to returne againe into it. Happie is that man in whose life one of the three is alwayes an actor.

And fourthly, by this Metaphor of walking, that in our Christian conuerſation there ſhould bee a continuall progreſſe in godliueſſe. For as in walking (ſaih *Baſil*) the ſteps

Three profitabe helpeſ of a godly life.

Pſal. 119.

1
Determination.

2
Supplication.

3
Conſideration.

4
Our life ſhould be a daily progreſſe in godliueſſe.

Bern. serm de
ordine, &c.

of the feet by a mutuall strife among themselves are changed, in such sort, that the foot which now is hindmost, is foremost next, continuing alway this motion till wee come to the place of our rest: so should there be in the Christian such a continuall premouing of his hart toward God, that the affection which this day is behind, coldest in the loue of God, flowest to obey him, should the next day be made foremost. *In hac enim vita non progredi, est regredi, cum nihil adhuc in eodem statu permaneat:* for in this life nothing standeth in one state, it is most certaine, that hee that goes not forward, goes backward: yet I would not bee so vnderstood, as if the Christian had not his own fainting and falling in the way of godlinesse; yet blessed bee God, who keepeſ our Soules in life: we ſo faint that we reuive, wee ſo fall that we rise againe; of our former follies we learene to be wiſe; of the experience of our weaknes, we gather ſtrength, we walke the more warily, becauſe ſo oft we haue ſtumblid and falne, of our ſinnes wee make vantage: *verus paenitens ſemper est in dolore & timore,* hee who is truly penitent, walkeſ alway in ſorrow and feare; in ſorrow, becauſe hee hath falne ſo oft; in feare, leſt he ſhould fall againe. And thus much concerning the generall propositiōn.

VERSE. 2.

For the law of the Spirit of life, which is in Christ Iesus, hath freed me from the law of ſinne, and of death.

²
Confirmation
of his propositiōn.

The Apostle
confirmeſ
his generall
propositiōn.

Hitherto wee haue heard the generall propositiōn of comfort belonging to the Christian. Now followes the confirmation thereof: hee hath ſaid, *there is no condemnation to them who are in Christ.* Now he proues it. There is in Christ Iesus a liuely working power, which freeth all that are in him from the law of ſinne and of death; therefore to them who are in Christ there can bee no condemnation: for wee being freed from ſinne, what can con-

condemne vs? How Christ hath freed vs from the law of sinne, he explaines in the next two Verses. There is in sinne a two-fold law, that is, a two-fold power; first, a commanding power; secondly, a condemning power: but in Christ there is a law, that is, a power of the lively Spirit, or a lively spiritual power, deliuering vs from them both. For first, from the condemning power of sinne, hee shewes wee are deliuered by the merit of Christ's death, and suffering in the flesh, whereby he hath condemned sinne: which merit imputed to vs that are in him, doth so free vs, that sinne hath no force nor power to condemn vs in iudgement; and this hee handleth in the third Verse. Secondly, hee shewes how we are deliuered from the commanding power of sin, by the lively vertue of Iesus Christ, which being communicated vnto vs, quickneth vs, and maketh vs to begin to fulfill the righteousnesse of the Law, so that refusing to walke after the flesh, we endeauour to walke after the Spirit; and this hee handles in the fourth Verse: shewing that the end why Christ hath condemned sinne in his flesh, is that hee might sanctifie vs to the obedience of the holy Law, whereunto at the last, hee shal make vs fully confor-mable. Thus you see how that former ground of comfort is confirmed vnto vs, howsoeuer by nature we were vnder the law of sinne, and so consequently vnder damnation, yet now by Christ wee are freed from all law of sinne, and so freed also from condemnation.

The Phrases vised here by the Apostle, makes his purpose seeme to be the more obscure, therefore will wee first explaine them. This Phrase (*The Spirit of life in Christ*) is more significant, then that well it can bee expressed in so few effectuall tearmes. The Apostle was sent a Doctor to the Gentiles, yet doth hee labour earnestly to conuert the Jewes; for both their edifications hee so tempers his stile, that speaking to the Gentiles in the Grecian language, hee keeps the Hebrew phrase, which (as I said) makes his peech appeare harder. *The Spirit of life in Christ*, then, is

Shewing how
we are deliu-
ered both from
the comman-
ding and con-
demning pow-
er of sinne.

Phrases vised
by the Apostle
expounded.

no other thing but the life of Christ, like that *Reuel.11.11.* Again, the law of the spirit of life in Christ, is no other thing but that forcible working liuely power which is in Christ: for it is customary to the holy Apostle, to vse the word *Law*, to expresse any thing wherein there is a commanding or working power; so he hath ascribed a law to sinne, a law to his members, a law to death; and now very properly hee opponesynto them, a *Law of the Spirit of life in Christ*; which is more liuely and powerfull, to sauе, to free, and to quicken, then any law that hath contrary power, can bee able to destroy, captiue, or slay them who are in Christ.

Our aduersaries, Satan, Sin, and Death are strong, but our Sauiour is stronger.

Comfort.

Reuel.16.20.

In what vile bondage we liued by nature.

Thus the words being expounded, the first lesson will arise out of the Apostles manner of speech, who ascribing to sinne and death a law which may condemne and destroy, ascribes to Christ a more powerfull law to iustifie and preserue. Most sure then is our estate who are in Iesus Christ: for there is a power in our Lord, which shall bring euery contrarie power of man and Angell in subiection to him. That Tyrant sinne hath indeed oppressed and ouer-ruled many a one, but our Lord Iesus, that valiant Conquerour, hath a mightie power, able to disanull the law of sinne: and Satan is that strong one, who by nature possessesthe heart of man, as his owne house, but Iesus is that stronger one, who will dispossesse him, and cast him out of the hearts of all such as are his: *The God of Peace shall shortly tread Satan under our feet*, and therefore suppose wee be weake in our selues, yet we will reioyce in the strength of the Lord Iesus.

Secondly, we learne here, that without Christ wee liued in a vile seruitude and bondage: of all seruants those are in worst case who are sold; and of those who are solde, they are worst who must doe seruice in prison; and of them who are in prison, most lamentable is their estate who are chained and bound in prison; yet such seruants were wee by nature before Christ made vs free; wee were not onely the seruants of sinne, and sold vnder sinne, as witnesseth the Apostle,

Apostle, but more also, we were (as faith *Esay*) captiued and bound with chaines in prison, the Taylour whereof is Infidelite: for we were all shut vp vnder Vnbeliefe, a Taylour so strait and tyrannous, as permitted vs not, so long as wee were in his keeping, so much as to lift vp our head, or leoke vp to heauen for deliuernace from him, from whom only comes our helpe. Our oppressours in this bondage, are Satan and sinne, and sinnes of so many sorts, as doe miserably distract the Soule. Pride one while vsurping dominion ouer vs; auarice another while vendicating a seat to her selfe with power to command vs: Concupiscentie most commonly challenging vs to doe her seruice, as our soueraigne. *Sic certant in me de meipso cuius potissimum esse videar*: Thus doe they striue within mee (faith *Bernard*) about mee, to which of their dominions I shold appertaine. That which hee confessed of himselfe, all the godly may feele in their owne experience: innumerable are those tyrants that striue among themselues; but all of them striue against vs to haue domination ouer vs, but indeed these are vncouth Lords, and such as claime no title nor right ouer vs; wee are the workmanship of God, the redeemed of the Lord, and are bound to doe seruice vnto none but him alone. O Lord, therefore come downe and possesse thine owne Kingdome, erect a thronē to thy selfe in our hearts, that thou, by thy Spirit maist raigne in vs as our King, and make vs free from these Tyrants that would oppresse vs.

But that wee may the better perceiue how abominable this seruitude is; let vs out of the Apostles words, marke these three things: first, how this dominion is tyrannicall: Secondly, how the commandements of these Tyrants are all wicked: and thirdly, are all deadly; these three hee toucheth shortly, when he saith that Christ hath freed vs from the law of sinne and death. First then, hee ascribeth vnto sin a Law, not as if sinne proceeded by a Law, (properly so calld) or that there were any lawfulnesse in sinne, but onely to point out the tyranny thereof: for as Rulers ordained by

Bon. hom. 4.

Three things
to be confide-
red in this
bondage.

How a Law is
ascribed vnto
sinne.

I
Sin is such an
intolerable ty-
rant as never
suffers his sub-
iects to rest.

August. serm. de
temp.

1 Pet. 3. 11.
2 Tim. 3. 22.

Aug. de fugaci-
tate Cap. 4.

God haue their owne Lawes, by which they gouerne their Subjects in Justice, so haue also tyrannous Vsurpers their owne commandements, to the obedience whereof they inforce such as are vnder them. And this tyrannie the Apostle here ascribes vnto sinne.

A Tyrannie lawlesse, and most intolerable: for whereas any other oppresour will sometimes giue rest to such as are vnder his bondage. Euen in Egypt vnder Pharaob, the Israelites had license to refresh themselues with meate, and drinke, and sleepe; but this spirituall oppressor giues no rest to his miserable captiues, but whether they eate, or drinke, or sleepe, he alwayes exacts the seruice of sinne from them; so that he doth in such sort lie in waite to snare the children of God, *Vt faciat aliquando dormientibus, quod non potest vigilantibus*: that sometime he doth that vnto them when they are asleepe, which by no meanes hee is able to doe when they are waking. And if so he doe to the Saints, what maruell if he turnoile the minds of his Captiues vncessantly with vncleane cogitations? When Satan had once put it into the mind of *Iudas* to betray *Iesu*, did he suffer him to rest till he had performed it? No indeed, he permitted him not so much as to eate his meate, but haftned him from the table to accomplish his sinne hee had intended: and *Ammo-
mon* being once inticed to defile his Sister *Thamar*, was so vexed, that his flesh melted away, and his mind had no rest. O how intolerable oppresours are mans inordinate affecti-
ons when they haue dominion ouer him! *Fiae* (therefore saith the Apostle) *the lusts of thy youth: noysome lusts, they fight* (saith Saint Peter) *against the Soule: they are enemies to our peace, and to calling vpon the Name of the Lord with a pure heart. Libido est furiosa domina, si semel te comprehendenterit, nec die nec nocte sinet te requiescere:* Lust (said *Ambrose*) is a furious mistresse, who if once she comprehend thee, will not suffer thee to rest neither night nor day.

Secondly, in this seruitude, all the Commandments
are

are alway vnlawfull: the most vnreasonable tyranny that euer was, sometime hath had a reasonable commaund; but the Law of sinne commandeth and enforceth alwayes the transgression of the law of God, Sore was Israel oppresed when they were compelled in Egypt to worke in brick and clay, seruice vnseemely in a holy people made free by the Lord; but was it comparable to Sathan's tyrannie which he exercised ouer vs when wee were strangers from the life of God, through the ignorance that was in vs? and not content with the euill hee hath done vs, still hee vsurpes ouer vs, euen now when the Sonne hath made vs free. The Lord put in our mindes to know how flauish and vnreasonable Sathan's bondage is, that our hearts may bee confirmed to resist him.

Lastly, the Commaundements of this tyrannie are all deadly, for the law of sin subiecteth to the law of death the commanding power of sin, if we yeld vnto it, deliuers vs vnto the condemning power of sinne: *for sinne whensit is finished bringeth out death.* And herein Sathan bewrayes himselfe to be a shamelesse and faithlesse traitour, not onely he promiseth life, when his purpose is to inflict death, but where first hee enticeth man vnto sinne, hee doth next accuse man to God for those same sinnes which man hath done by his entisement. Bee assured of this, thou who art led captiue of Sathan to doe his will, that hee who now without ceasing is a tempter of thee to sinne, shall shortly after this be a tormentor of thee without intermission, because thou hast sinned.

And if this cannot yet mooue vs to become wearie of this bondage, let this threefold meditation helpe vs. Consider first what we haue beeene: Secondly, what wee hope to be: thirdly, what euen now we may be in regard of the present occasion, and wee shall see that it is most vnseemely for vs to liue any more seruants to so vnkindly, vnreasonable and intollerable Masters. Remember first thy originall glory, O thou man of God: thou wert made to the image

²
All the commandements thereof are vnlawfull.

³
They are all deadly.

Iam 1.13.

A threefold godly meditation profitable to make vs weary of the seruice of sin.

¹
If we consider what wee haue beeene by creation.

Basil. hexam.
hom. 10.

of God, inuested in his dignitie to bee Lord and ruler ouer the creatures. *Animales homo, principatus decoratum, ut quid sernis affectionibus? quamobrem tuam ipsius dignitatem abiicias, teque ipsum servum peccati constituis? quare te ipsum facis captivum disaboli? Princeps creaturarum constitutus, & dignitatem naturae tuae proicis.* O man, thou art a creature adornd with Princely power (by thy first creation) why then seruest thou affections? why doest thou cast away thine owne dignitie; and makest thy selfe a captive of Satan? thou wast placed Lord of the creatures, thou wast appointed to rule ouer the fish of the Sea, and every beast of the field; what shame is it then that thou shouldest bee ouer-ruled with those beasts which are within thee?

2.
What wee
hope to be af-
ter this life.

Secondly, consider what thou hopest to be after this life, doest thou not hope to raigne as a King in the Heauens, and wilt thou now liue as a slave to Satan vpon earth? Is any man crowned except he striue as he ought? or doth he receive the prize, who runnes not the race? or can he obtaine the victorie, who neuer wrestled? why then fightest thou not? why runnest thou not? why beginnest thou not to raigne in earth as a King ouer thy lusts, seeing thou hopest to raigne as a King in Heauen in glorie? Do not deceiue thy selfe, that crowne is for Conquerours, not for Captiues. *Non sperare potest regnum celorum, cui supra propria membra regnare non donatur:* Hee cannot looke for that heavenly Kingdome, to whom it is not giuen to raigne ouer his earthly members. *We know that when Iesus shall ap-peare, we shall be like him, for we shall see him as he is: and he that hath this hope in himselfe, purgeth himselfe, euen as he is pure.* Certainly, if the Lord, through grace, prepare thee not for his heauenly Kingdome, thou canst never say with a warrant, that the Lord hath prepared that kingdome for thee.

Bern de per-
secutione su-
filienda. c. XI.

I Job 30:2.

3.
What present-
ly we may be.

And thirdly, the consideration of the present occasion should waken vs to goe out of this house of bondage: for now the Sonne of God offers to make vs free, a Prince of

grea-

greater power, is content to enter into confederacie with vs, hee promiseth to restore vs to all the priuiledges wee lost in *Adam*; yea, to giue vs much more than euer wee had in him: and shall we neglect so faire an occasion? When *Cyrus* King of *Persia* proclaimed liberty to the *Jewes* to goe from *Babel*, the place of their captiuitie, homeward to *Jerusalem*, it is said that all those went forward whose spirit God had raised vp: and now when the Lords anointed proclaims libertie to the captiues, & the opening of the doore to them that are in prison, I know that none shall follow his calling, but such whose spirit the Lord hath raised vp; the rest being miserably blind, delight to lie still in captiuitie; thinking their bondage libertie. The Lord giue vs grace that wee may discerne the time of our visitation, that with *Danid* we may aduance our eyes toward the Lord, who hath begun to pluck our feet out of the net, and that stil we may lift vp, and stretch out our hands vnto him, till he haue deliuered vs fully from the power of the enemie.

This being spoken of the bondage, we are now to consider that our deliuerance from it, is here ascribed to Iesus Christ: *Thy perdition is of thy selfe, O Israel: but our saluation belongs to the Lord, and to the Lamb that sits vpon the Throne.* Let no man therefore be so vnthankfull as to ascribe any part of this glory to another: *My glory wil I not giue to another*, saith the Lord: the glory of a temporall deliuerance God will not giue it vnto man; hee would not saue *Israel* vnder *Gideon*, with thirtie two thousand, and why? lest *Israel* should vaunt against the Lord and say, *My right hand hath done it.* Or euer he entred his people *Israel* into the land of *Canaan*, he fore-warned them that they should not say it was for their righteousness: and will hee then, think yee, giue the praise of his most notable deliuerance to the Creature? No, the whole Booke of God witnesseth that it is not for our righteousness, but for the praise of the glory of his rich mercie, that wee are entred into heauenly *Canaan*. Did *Peter, James and John* heape the Lord

Our deliuerance from this bondage is to bee ascribed vnto Christ onely.
Heb.13.9.
Reuel.7.10.
Isay 42.8.

Iesus, in that agony which hee suffered in the garden? no surely, hee had them watch with him and pray: but when he was sweating blood, they were sleeping; when hee was buffeted in *Caiphas* hall, did not Peter deny him? when he went to the Crosse, did not all his Disciples forsake him? and those who loued him most dearly, did they not stand a farre off from him? Certainly he alone troad the wine-presse of the wrath of God, hee alone bare the punishment of our sins in his blessed body on the Crosse: to him therefore alone pertaineth the glory of our saluation. -

As for the persons to whom this deliuernace pertaines, the Apostle names himselfe among them, *bath freed vs*; not to exclude, but rather to confirme all others who are in Iesus Christ. For hee confesses of himselfe that hee was received to mercy, for this end, *that God might shew vpon him an example of long suffering, to them who shall in time to come believe in him unto eternall life*: therefore it is that hee speakes of this deliuernace in his owne person, for the confirmation of others, who hauing beene before as hee was, notorious sinners, are now become such as repents, and belieues. And indeed euery example of Gods mercy shewed vnto others, should seru to strengthen vs. *Audientes Christum non horruisse confidentem latronem, &c.* when we heare (faith *Bernard*) that the Lord Iesus abhorred not the penitent Theefe on the Crosse, that he despised not the sinfull Cananitish woman, when shee made supplication; nor the woman taken in adultry; nor him that sat at the receipt of Custome; nor the Publicane, when hee sought mercie; nor the Disciple that denied him; neither yet the persecuter of his Disciples: *in odore horum unguentorum curramus post eum*, in the sweete smell of these oyments let vs runne after him.

Alwayes we see that the Apostle doth speak vnto others of a deliuernace obtained by Christ, as being also partaker thereof himselfe. As he was a Preacher of Christ, so he was a follower of Christ, he beat downe his body by discipline, left

Mercies of
God shewed
vpon others
should con-
firms us if we
repent, to
ooke for the
like to our
felues.

2. Tim. 1. 16.

Bernard.

Preachers not
partakers of
that mercy
which they
pronounce to
others, are
most mis-
erable.

lest that preaching vnto others, he should haue beeene a reprobate himselfe: and therefore he now speaks as one who is sure that he also hath his portion in Christ. Otherwise what comfort can it be, either to Preacher or Professor to speake of that life and grace, which commeth by Christ Iesus, they themselues in the meane time being like to that miserable Atheist *Simon Magus*, to whom Peter gaue out that scaredfull sentence, *thou hast neither part nor fellowship in this busines*; or like those Priests in *Jerusalem* in the daies of *Herod*, who directed others to *Bethleem* by the light of the word, to worship Christ, but went not themselues; or those builders of *Noahs Arke*, who helped to build a vessell for preseruation of others, but perished in the deluge themselues; or like *Bilhah* and *Zilpah*, who brought forth and nourished free men vnto *Jacob*, but remained themselues in the state of bond Women? From this vnhappie conditiōn on the Lord deliuer vs, and make vs partakers of that mercie and grace, whereof hee hath made vs Preachers and professors.

From the Law of sinne and death.) Heere the Apostle shewes from what it is that we are deliuered. *David* saith, *Many deliuerances giueth the Lord to his Anointed*: hee speake it of himselfe, and it is true of all the children of God. By a great deliuerance he saved *Noah* in the deluge; *Lot* in the buring of *Sodome*; *Israell* out of *Egypt*; *Joseph* in the prison; *Daniel* in the denne; the three children in the fierie furnace: but all these are small, if they be compared with this deliuerance from sinne and death.

Where first we learne how the Apostle conioyns these two, sinne and death: if we be deliuered from the first, wee shall also be deliuered from the second: but if wee abide in the first, we shall be sure not to escape the second: if therefore *Sathan* say vnto vs as he did to our first Parents, though *you eat of this forbidden tree, ye shall not die*; let vs answe him, he hath proued already a shamelesse lyar, and wee are not any more to credit him: that same penalty lyes vpon euery

Act. 3. 21.

Psal. 18. 51.

Sinne & death
God hath con-
ioyned, who
shall seperate
them?

*Gen.20.5.**Chrys. hom. 3.
ad pop. Ant.**What a deceiver
Sathan is
in tempting to
sinne.**Rom. 4.11.**Gen. 34.*

every sinne, which was laid vpon the first, *if yee doe it, yee shall die.* God hath comoyned them, and who shall separate them? Though the Lord speake not instantly to every sinner, as he did to *Abimelech: Behold, thou art but dead, because of this sinne;* yet it is true of every sinne, *when it is finished it brings out death.* So soone as *Ionas* entred into the Sea (*faith Chrysostome*) the storne rose; to teach vs, that *vbi peccatum, ibi procella,* where there is sinne, specially committed with rebellion, there will not fail to arise a storne of the wrath of God.

It is true indeed, the sinner in committing of sinne doth not perceiue this, being blinder then *Balaam*, he walkes on in an euill course, and sees not the Sword of Gods vengeance which is before him, but imagines alway to reapre some good, either of profit or pleasure by committing of sinne: for these are Satans two baites, vnder which he couers his deadly hookes. It is therefore a point of singular wisdome to discerne betweene the deceit of sinne present, and the fruit of sinne to come, betweene that which Satan promiseth, and that which we find in experiance performed. Hee promised to our Parents that they should be made like unto God; but in very deede hee made them miserable like himselfe. And if thou wilt also obserue that which thou findest in thy owne experiance, what fruit hast thou of a sinne, when thou hast committed it? doth not darknesse arise in thy minde, heauiness in thy heart, terror, feare, and accusing cogitations in thy conscience? Every man may finde it, who list to marke it, by moe then a thousand experiances in him selfe, that Satan is a shamelesse deceiver, yea, more deceiptfull then *Zaban*, who promised to giue to *Iacob* beautifull *Rachel:* but in the darke he gaue him bleare-eyed *Leah:* bee assured he will change thy wages, promise thee one thing, and pay thee with another. As *Hamor* spake to his *Sicemites*, so doth Satan to his blind-folded Citizens he perswaded his people that if they would be circumcised, all *Iacobs* substance and cattell shoulde be theirs: but indeed the

the contrarie ensued, for the goods of the Sichemites besell to the house of *Jacob*, and they themselves perishe l by the sword. Let vs therefore beware of the inuenomed tongue of the Deuill, *Mentitur ut fallat, ut tam pollicetur, ut perimit*: Hee lies that he may deceiue, hee promiseth life, that he may inflict death: say he what he will, let vs beleue the Word of the Lord, confirmed by dolefull daily experience *The wages of sinne is death*. God hath knit them together, and who shall separate them?

So oft then as Satan by the deceit of sinne would beguile thee, remember that though sinne seeme to bee sweete, the fruit thereof is exceeding bitter: if thou feare not sin, feare that end whereunto sinne leades thee: *Dulce peccatum, sed amara mors*, sinne is sweet, but death is bitter: remember that the wages which Satan promiseth, and man would haue, hee shall not get; but the wages which God threatneth, and man would not haue, shall assuredly bee payed him: for this is the misery of those who walke in their sins, *Illud propter quod peccant hic dimittunt, & ipsa peccata secum portant*, that for which they sinne, they leaue it behynd them, and carrie their sinnes away out of the world with them. So that in the end when they shall gather the profit of all their former sinnes into a summe, they shall find no other, but that fore-told by the Apostle; *What profit haue yee now of all those things whereof yee are ashamed?* Surely there is no fruit, but shame and death to bee pluckt from the forbidden tree of sinne.

But heere it may be obiected by the weake conscience of the godly; How can this comfort bee ours, that wee are freed from sinne, who find our selues so continually assaul ted yea oftentimes oppressed of sinne? For answere, let vs marke that the Apostle saith, not wee are fully freed from sinne in this life; but we are freed from the law of sinne, that is, both from the commanding and condemning power thereof. Sinne doth not now raigne in our mortall bodies as before; neither hath it power any more to detaine vs vnder

Cyp. lib. 1.
Epist. 8.

Sinne seemes sweet, but the fruit thereof is bitter.

Aug. hom.
42.
Rom. 6. 21.

Comfort for the Godly who are troubled with the tentations of sinne.

10f.9

under death. But as for the temptations of sinne, there is no sort of men more troubled with them, then they whom God hath begunne to deliuer from the Law of sinne: for Satan being impatient of his losse, seekes daily to recouer his former dominion. From the time that once the Gibeonites made peace for themselves with *Joshua*, all the rest of the Kings of Canaan made warre against them: and so soone as wee enter into a Couenant with the Lord Iesus, Satan shall not fail the more fiercely to assault vs, seeking to recouer his old possession; yet if as the Gibeonites did, we send speedily messengers to our *Joshua*, to shew him how we are troubled for his sake, he shall not withdraw his helping hand from vs.

Our begun deliuerance
from sinne,
the Lord shall
perfect.
1. Cor 1.8.
Phil. 1.6.

Our deliuerance from sin is begunne now, but not perfected, but we know that *our God is faithfull, by whom wee are called, hee shall also confirme vs to the end. Euen he who hath begun this good worke in vs, will performe it vntill the day of Christ.* As the Angell who deliuered *Peter* out of prison, appeared to him with a shining light in the darke prison smote him vpon his side, and wakened him out of his sleepe, made his chaines to fall from him, and caused him to arise and follow him, went still before him, to leade him in the way through all impediments, and departed not from him, till he had entred him within the Citie of *Ierusalem*: so the spirit of our Lord Iesus, who hath once come downe vpon vs in this prison, and hath lightned our darkenesse, wakened vs out of our dead security, and loosed the chaines of our sins wherewith we were bound, shall abide continually with vs, gouerning vs with his light and truth, till he haue entred vs within the ports of heauenly *Ierusalem*. Blessed be the Lord! where before we were the captiues of sinne, now the course of the battell is changed, sin is become our captiue, through Christ, it remaineth in vs not as a commander, but as a captiue of the Lord Iesus. It is true, the bolts of sinne are yet vpon our hands and feete, to admonish vs of our former miserable thralldome: we draw

as

as yet the chaines of sinne after vs, which makes vs indeed goe forward the more slowly, but are not able to detaine vs in that bondage wherein we lay before.

And as concerning our deliuerance from death, wee are to know that death is two-fold: the first, and second: the first is a separation of the soule from the bodie; the second is a separation of them both from the Lord. *Mors prima pellit animam nolentem de corpore: mors secunda detinet animam nolentem in corpore.* The first death expels the soule against the will out of the bodie: the second death compels the soule against the will to abide in the bodie: for vnto the greater augmentation of their paine, as they were companions of sinne, so shall they bee compelled to abide companions of punishment.

The second death hath three degrees; the first is, when the Soule by sinne is separated from the Lord: the second is, when the bodie by the power of that curse due to sinne, is turned into dust, and the Soule is sent to hell: the third is, when both Soule and bodie being ioyned together againe in the Resurrection, shall bee banished from the presence of the Lord, and cast into vtter darknes. And it is called the second death, because it is executed vpon the wicked after their first death; otherwise the first death that ever came into the world, was the first degree of the second death. *Mors anima precessit, anima deferente Deum, & mors corporis sequuta est, anima deferente corpus: deseruit Deum volens anima, & coacta est deferere corpus nolens.* The death of the Soule went before, the Soule departing from God, and the death of the bodie followed, the soule departing from the bodie: the soule departed from God willingly, & therefore is compelled vnwillingly to depart out of the bodie.

Now, from both these deaths wee are deliuered by the Lord Iesu, for our soules being freed from sinne, are reconciled with God, and so exempt from that wrath which is to come. For, albeit the deare children of God bee sometime exercised with inward terrors of conscience, which

How we are
deliuered from
death both
first and se-
cond.
*August.de.civit.
Dei.1.21.cap.3.*

Second death
hath 3.de-
grees.

*Aug.de verb.
Apof. serm.33.*

How Christi-
ans are ex-
ercised with ter-
rors of con-
science, which in
their owne na-
ture are fore-
runners of the
second death.
in

in their owne nature, are fore-runners of these paines prepared for the wicked, and are as the smoke of that fire which afterward shall torment them: yet vnto the godly their nature is changed, they are sent vnto them, not to separate them from the Lord, but to draw their hearts neerer vnto him, and to worke in them a greater conformitie with Christ.

The nature of
the first death
changed to
the Christian.

Ambr de bono
mort cap.4.

And as for the first death, wee are so deliuered from it, that albeit in the owne nature it bee the centre of all miseries, and a fearefull effect of Gods curse vpon man for sinne; yet to the godly the nature thereof is also changed, so that now it is not the death of the man, but the death of sinne in the man: *Mors est sepultura vitiorum.* Death (saith Ambrose) is the buriall of all vices. As the worme which is bred in the tree (saith Chrysostome) doth at last consume it: so death which is brought out by sin, doth at the length consume and destroy sinne in the children of God. Finally, death is the progresse and accomplishment of the full mortification of all our earthly members, wherein that filthy fluxe of sinne is dried vp at an instant. It is a voluntarie sacrificing of the whole man, soule and body to the Lord, the greatest and highest seruice we can doe to him in the earth: for where, in the course of our life we are continually fighting against our inordinate lusts and affections, to bring them in subiection to Christ, by death, as it were with one stroke, they are all smitten and slaine, and the Soule is offered vp to God in a Sacrifice of full and perfect Obedience.

VERSE

VERSE 3.

For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and that for sinne, condemned sinne in the flesh.

SI He-Apostle having set downe in the first verse a Proposition of comfort belonging to them who are in Christ, and confirmed it in the second, hee proceedeth now to the explication of the Confirmation; declaring how it is that Christ hath freed vs from the law of sinne; and first, he shewes how Christ hath freed vs from the condemning power of sinne, in this Verse: namely, that hee taking vpon hym our nature, and therewithall the burden of our sinnes, hath condemned sinne in his blessed bodie, and so disanulled it, that it hath no power to condemne vs. And this benefit hee amplifies, shewing that by no other meanes wee could obtaine it: for where without Christ there is but one way for men to come to life; namely, the obseruance of the Law, he lets vs see it was impossible for the law to save vs: and lest it should seeme that he blamed the law, he subioynes that this impotencie of the Law to save vs, proceeds from our selues, because that we through fleshly corruption which is in vs, cannot fulfill that righteousnesse which the law requires.

This impotencie of the Law appeareth by these two things: first, it craueth that of vs which we had not to giue: namely, perfect obedience vnto all the Lords Commandments, and that vnder paine of death: which albeit most iustly it be required of vs, considering that by creation wee received from God anature so holy that it was able to doe the Law; yet now by reason of the deprauation of our nature, drawne on by our selues, it is impossible that we can performe it. Secondly, the Law could not giue that vnto vs whereof wee stood in need; namely, that the infinite debt

3
Explication of the confirmation.
Here followes an explication of the confirmation of his generall Proposition.

1
He shewes how we are freed from the condemning power of sinne.
The law could not save vs.

Impotencie of the law to save vs appears in two things.

1
It craueth that which now our nature cannot giue.

2
It giues not that which our

estate now cra-
ueth.

Miserably
blindeare
they who seeke
life in perfect
obleruance of
the Law.

Yet such are
all the chil-
dren of *Adam*
by nature.

of transgressions, which wee had contracted, should befor-
giuen vnto vs : this I say the law could not doe; for the law
commands obedience, but promises not pardon of disobe-
dience; yea, rather it bindes the curse of God vpon vs for it.
And againe, we stood in need of a supernaturall grace to re-
forme deformed nature; and this also the Law could not do,
it being a doctrine that shewes the way of life, but minis-
ters not grace vnto vs to walke therein: but all these which
the Law could not doe, Iesus Christ, by whom commeth
grace and life, hath done vnto vs.

Where first we haue to marke the pittifull estate of those
who seeke life in the obseruance of the law, which here the
Apostle saith is impossible for the Law to give : they seeke
life where they shall never find it. The Apostle in another
place calles the Law the ministerie of death and condemnation;
and that because it instantly bindes men vnder death
for euery transgression of her commandements, so that hee
who hath eyes to see what an vniversall rebellion of nature
there is in man vnterminate, to Gods holy Law; yea, what
imperfections and discordance with the law are remanent
in them who are renued by grace, may easily espie the blind
presumption of those who seeke their liues in the ministerie
of death. Yet so vniversall is this error: that it hath ouergone
the whole posterite of *Adam*, Nature teaching all men,
who are not illuminated by Christ, to seeke saluation in
their owne deeds, that is, to stand to the covenant of works.
But the supernaturall doctrine of the Euangelist teaches vs
to transcend Nature, to goe out of our selues, and to seeke
saluation in the Lord Iesus; and so to vse the Law, not that
we seeke life by fulfilling it, which here is impossible, but
as a School-master to lead vs vnto Christ, in whom wee
haue remission of our sinnes, sanctification of our nature,
acceptation of our imperfect obedience; benefits which the
Law could never affoord vs.

Inasmuch as it was weake because of the flesh.] The Apo-
stle doth in such sort ascribe to the Law an impotencie to
saue

sauue vs that hee blames not the Law, but the corruption of our fleshly nature, being not able to fulfill that righteousness which the Law requireth: yea, as the Apostle hath taught vs before, so farre is our nature peruerter by our apostacie from God, that we are not onely vnable to do that which the good and holy law of God requires, but also we become worse by the Law: for by the commandement of the Law, sin reuiues in our nature, and takes occasion by the Law to become more sinfull, and so like a desperate disease it conuerts that medicine which is ministred to cure it, into a nourishment and confirmation of the sicknesse it selfe. It is the nature of contraries, that every of them intends the selfe to expell another; whereof it comes that there is greatest cold in the bosome of the earth; euен then when the Sunne with greatest vehemensie shines on it to califie and heate it; euен so our corrupted nature doth neuer shew it selfe more rebellious and stubborne, then when the Law of God beginnes to rectifie it. As an vnruley and vntamed Horse, the more he is spurred forward, the faster he runnes backward: so the peruerse nature of man, *nititur semper in vetitum*, is so farre from being reformed by the law, that by the contrarie, sin that was dead without the law, is reuiued by the law, and takes occasion to worke in vs all manner of concupiscke. The Apostle is not ashamed to confess that hee found this in his owne person; *Augustine* also examining his former sinfull life, doth hereby aggrauate his corruption, that in his young yeares hee accustomed to steale his Neighbours fruit, not so much for loue of the fruit, for he had better at home, as for the sinfull delight he had to goe with his companions to commit euill so that where the Law shoulde haue restrained his sinfull nature, it was so much the more provoked to sinne by the Law. Let therefore the *Semipelagians* of our time say to the contrary what they will, let them magnifie the arme of flesh, to diminish the prayse of the grace of God, & dreame that mans nature vngenerate can bring forth merits of congruitie

The impotency of the Law comes not of the law, which is good, but of our owne corrupted nature.

Our nature becomes worse by the Law.

Auglib.2.
confis cap.4.

How Christ
hath done
that which the
Law could not.

Why God is
called father
of mercy, not
of iudgements.

How Christ
is God's owne
Sonne.

I say.

or works of preparation, yet doth the Lord herein greatly abase man, when he telleth him, that not onely hee cannot doe that which the law requireth, but that also the more he is commanded, the more he repines, vntill Grace reforme him.

God sending his owne Sonne.] The Apostle proceeds and lets vs see, how the Lord by Christ hath wrought that saluation which the law could not. Wherein first it is to bee marked, that the Apostle saith not, wee sought from the Lord a Sauiour, but that the Lord sent him vnto vs vnterquired. Surely neither man nor Angell could haue euer thought of such a way of saluation; the Lord hath found it out himselfe in his incomprehensible wisdome: a way so to saue man, that the glorie both of his Mercie and Iustice shall bee fauored also. Most properly therefore is hee called *Pater, non iudiciorum, sed misericordiarum*; Father, not of iudgements, but of mercies, for both the purpose, and the meanes of our saluation are from himselfe, hee hath found causes without him, moouing to execute his Iustice; he hath beeene prouoked thereunto by the disobedience of apostate Angels, and men; but a cause moouing him to shew mercie is within himselfe: this prayse is due to God, it is the greatest glory that can be giuen vnto him: Abominable therefore is that errour of fore-seene merits; by which the Aduersaries doe what they can to obscure the prayse of the bright-shining glorie of Gods mercie.

His owne Sonne.] Iesus Christ is called Gods owne Sonne, to distinguish him from al others who are his sonnes by adoption, onely Christ is the Sonne of God by nature, by that diuine inutterable generation, whereof *Esay* saith, *Who can expresse it?* Thus is he Gods owne Sonne, that is, coeternall & coessentiall, begotten of the Father before all time, by the full communication of his whole essence vnto him in a manner that cannot be expressed. And in the fulnesse of time hee became man, God being manifested in the flesh, and in regard of his humane nature, which was

con-

conceived of the Holy Ghost, and vianted in a personall union with his diuine, hee stands in the title of Gods owne Sonne, after so singular a manner that he admits no companion.

The last of these two, the Apostle makes the first point of the mystery of godlineſſe. *God manifested in the flesh*, wherein he bridies our curioſtie; for if his maniſtation in the flesh, that is, his incarnation, be a mysterie that goes beyond our understanding, what ſhall we ſay of his diuine generation? a mysterie to bee indeed adored, not to bee enquired, an article proposed to be beleued, not to be disputed. The *Arrians* ſeeking to ſearch out this vnsearched mysterie with naturall reaſon, by infinite degrees more foolish, then if they had presumed to number the ſtarres of Heauen, or measure with their ſiſt all the waters in the ſea, they ſtumbled and fell, being neuer able to comprehend, how the Son that was begotten, ſhould bee coeternal and coeſtentiall to the Father who begot him; therefore the worthy Fathers of the Primitiue Church, to repreſſe the presumption of these arrogant ſpirits, drew them downe from the dangerous ſpeculation of these high mysterieſ far aboue their capacitie, to conſideration of things which are in nature. *Si in Creatura genitum inneniri potest, coenam genitori, an non equum eſt concedas posſe iſta in creatore coeterna inneniri?* If in things created, that which is begotten may be found equall in time to that which begat it, why ſhould it be denied that in the Creator, the begetter & begotten, are equal in eternity? When a candle (ſaith *Augustine*) is first lighted, at once there are two things, the fire & the ſplendor, or light: if it be enquired whether the fire come from the light; or the light from the fire; all men will agree that the ſplendor or light comes from the fire: but if againe it bee demanded which of them is first or last in time, it cannot bee determined. But wherefore ſhall we vſe these ſimilitudes? As the Creator is aboue the creature; ſo is that mysterie aboue all the ſecrets of nature; no ſimilitude can bee found in nature

Christ's diuine
generation a
great mysterie.
1.Tim.3.16.

Mans curioſity
restrained
from ſearching
it.

Augustine.

Rom.11.20.

Christ came
like a sinfull
man, but with-
out sinne.

Dan.2.43.
Cant.
1.Cor.15.

How dearely
the Lord loued
vs, perceiue by
the price he
hath given for
our ransome.

so much as shadow the most high and supernaturall myste-
rie : yet is the endeouour of these godly Fathers commendable,
who haue laboured to bring downe men to the exerci-
sing of their wits in things which are below, like vnto
themselves, leauing curious inquisition of higher secrets,
which as I haue said, are to be receiued with faith, reuer-
enced with silence, not searched out by curiositie. *O man, be
not high minded, but feare.*

In the similitude of sinfull flesh.] We must not so vnder-
stand these words, as if Iesu had the onely similitude of a
naturall bodie ; no, hee was very man, made of the seed of
David, hee had taken our flesh indeed, yet was hee not a
sinfull man, but separated from sinners : *A holy one*, from
the first moment of his conception, conceiued of the Holy
Ghost. *A stone cut out of the mountaine without hands. The
Flower of the field*, that groweth without mans labour or
induстрie. *The second Adam*, very man as was the first, but
not begotten of man : So then, the word (*similitude*) is not
to bee ioyned with the word (*flesh*) but with the word
(*sinfull*.) He tooke on mans nature without sinne : yet sub-
iect to those infirmities, mortalitie and death, which sinne
brought vpon vs ; hee appeared like a sinfull man, being
indeed without sinne ; in the shape of a seruant, content to
be made inferiour, not onely to *Angels*, but to men of the
vilest sort ; sold for thirtie pieces of siluer; not so worthy to
lieue as *Barabas* ; ranked with Theeues on the Crosse, and
reputed as a worme of the earth: thus being voide of all
sinne, yet was hee handled as a sinner and most wicked
malefactor.

Wherein wee are to consider so farre as wee may, though
we cannot comprehend it, that wonderfull loue which the
Lord hath shewed vs in this worke of our saluation ; how
deare and precious our life hath beene in his eyes, perceiue
by the greatnessse of that price which he hath giuen for vs ;
for who will giue much for that whereof hee esteemes but
little ? It was not with gold nor siluer, nor any corruptible
thing,

thing, that the Lord hath redeemed vs, but with the precious bloud of his owne Sonne Iesuſ, as of a Lambe vnblemished and vnsotted. If *Danid* confidering the goodnes of God towards man in the worke of creation, fell out into this admiration, *O Lord, what is man, that thou art mindfull of him, or the Son of man, that thou doſt viſit him?* how much more haue wee cause ſo to crie out, confidering the riches of God, his wonderfull mercies ſhewed vs in the worke of redemption? It was a great kiſdneſſe which *Abraham* ſhewed to *Lot*, when he hazarded his own life and the liues of his Family, to recover *Lot* out of the hands of *Chedrauomor*, but not comparable to that kindneſſe which ourkinsman, the Lord Iesuſ, hath ſhewed vnto vs, who hath giuen his life to deliuerys out of the hand of our enemies. The Lord ſhed abroad in our hearts more and more abundantly the ſence of that loue, that wee may endeauour to be thankfull for it, by this threſeſold duty, firſt, of thankgiuing: ſecondly of ſeruice: thirdly, of loue toward those who are beloued of him.

As for the firſt, our life ſhould be a continuall thankgiuing, and worſhiping before him, who hath loued vs, and wafched vs from our ſins in his bloud. When the chil- dren of *Israel* had paſſed the red ſea, ſuppoſe they had a vafte Wildernesſe betweene them and *Canaan*, yet they prayed God with a Song of Thankgiuing, and the Lord appointed an yearly remembrance of that benefit. If ſmal- ler merceries are to be remembred with Thankgiuing, what ſhall we thinkne of the greater?

As for the ſecond, which is ſeruice: *Zacharie* teacheth vs that for this end God hath deliueryed vs from all our ene- mies, that all our daies we ſhould ſerue him in righteouſneſſe and holinesſe: the reaſon why the *Israelites* bound themſelues to giue ſubiection and obedience to *Danid*, was that he had deliueryed them from the hand of the Philiſtines: the ſame reaſon *Ezra* uſed to the Iewes returned from cap- tivitie, to make them obedient to the Lord, *Seeing thou,*

Pſal. 8.

Our thankful-
neſſe againe
ſhould be teſti-
fied by this
threſeſold
duty.

I
Continuall
thankgiuing.

2.
Seruice.
Luke. 1. 74.

2. *Sam. 19. 9.*
Ezra. 9. 13.

Professors
conuinced
that ſeue him
not.

O Lord, haſt giuen vs ſuch deliuerance, ſhall we returne any more to breake thy Comandements? But much more ſhould it binde vs to doe ſeruice to our Lord Iefus: ſeeing he hath made vs free by his bloud, ſhall wee againe make our ſelues the ſeruants of finne? The Lord never ſhewed a greater mercie on man, then this, that hee gaue his Sonne Iefus Christ vnto the death for vs: and there can bee no higher contempt done to God by man, then if after ſo great a loue ſhewed vs, wee ſhall ſtill refuse to bee his ſeruants: much will bee required of him, to whom much is giuen; thoſe Gentiles to whom the Lord reuealed himſelfe in goodneſſe onely as their Creator, because they did not glorifie him, the Apostle ſaith? *That the wrath of God was reuealed from Heauen vpon them:* & what wrath then mayeſt thou looke for, to whom the Lord hath maniſtſed himſelfe in mercie alſo, as thy Redemeer in Christ; and yet thou wilt not glorifie him? Thou receiuest not him whom thy Father hath ſent vnto thee; neither wilt thou liue vnto him that gaue himſelfe to die for thee, but by thy wicked life thou cruciſt againe the Sonne of God, and treadeſt vnder thy feet the bloud of the new Couenant: certainly *Sodome and Gomorrah* ſhal be in an eaſier ſtate in the day of Iudgement, then the wicked of this generation. For in this laſt age the Lord hath ſpoken to vs by his Sonne, hee hath none greater to ſend after him: thoſe labourers of the Vineyard that ſluſt the ſeruants of the great King, were not for that iſtantly puniſhed, but when the Sonne came, and they had murthe-redd him alſo, then was their iudgement no longer delayed. It was not written for the Iewes onely, in whom it was first accomplished; but for vs alſo, to whom the Father in this laſt age hath ſent his owne Sonne, and by whom hee hath ſpoken vnto vs from himſelfe; if we diſpife him, there remayneſ no more but a violent looking for of iudgement.

The third diuine, that for Chrifts ſake we loue vnsainted-ly thoſe whom he hath recommended vnto vs: our goodneſſe cannot extend vnto the Lord, neither haue wee him
wal-

Loue to thoſe
whom he that
bidden loue
for his ſake.

walking with vs vpon earth, that wee may minister vnto him, may wash his feet, and anoint his blessed bodie with precious ointments, therefore should our delight bee vpon those his excellent onges that are vpon earth. When *Jonathan* was dead, *David* for *Jonathan*s sake shewed kindnesse to *Mephiboſeth*: our *Jonathan* is not dead, hee liues, and raignes in Heauen, yet can wee not declare our kindnesse to himſelfe, let vs ſecke ſome *Mephiboſeth*, ſome of Christs little, weake and impotent children of whom hee hath ſaid; What yе doe to one of these little ones for my ſake, is done to me: and let vs shew kindnesſe vnto them, for the great loue which the Lord Iesuſ hath shewed vnto vs.

And that for ſinne.] These words containe the end of Christs maniſtation in the fleſh, which is, that in our na-ture he might beare the punishment of our ſinnes, ſatisfie the iuſtice of God, and ſo aboliſh ſinne. Saint *John* makes this cleare, when he ſaith, that hee appeared to deſtroy the workeſ of the Deuill, that is, ſinne: for ſinne being remoued, there is nothing in man but the workmanſhip of God. By this it is euident how highly they offend God, who abuse the death of Christ, to nouriſh themſelues in their ſinne, being the bolder to commit ſinne, becauſe Christ died for them: ſurely this is to turne the grace of God into wantonnesſe. The Lord came to aboliſh ſinne, not to nouriſh it: *Christ once ſuffered, the Iuſt for the uniuſt* (not that we ſhould ſtill abide uniuſt) *but that hee might bring vs to God.* Thou therefore who continuest uniuſt, mayeft ſay, as thou haſt heard, that there is a Sauiour come into the World, but canſt not ſay in trueth, that there is a Sauiour come to thee. For where Christ comes, hee worketh that worke for which he came, uamely, he deſtroyes the worke of the Deuill, that is, he enſeebles, and aboliſhes at the laſt the power of ſinne.

Condemne ſinne.] Sinne by a Metaphor is ſaid to be con-demned; for as they who are condemned, are depriv'd of all the liberty, power, and priuiledges they had before, and haue

Christ came
to deſtroy ſin,
cursed are they
who nouriſh it.

1. Pet. 3. 18.

How Christ
hath conden-
med ſinne.

Two chiefe Iustice Courts holden by God.

Col. 224.

Ambros. in
hunc lscum.Two head or
chiefe iustice
Courts holden
by God.In the first, the
sinnes of Gods
Elect are con-
demned.

no more any place to appeare in iudgement, so hath the Lord Iesus disanulled sinne, that it hath now no power to command and con lempne vs: hee hath spoiled principalities and powers, and triumphed ouer them in the Crosse, and hath nailed vnto it the obligation of ordinances which was against vs, and so *Sustulit illam quasi autoritatem peccati, qua homines detinebat in inferno*, hath taken away that power and authoritie of sinne, whereby it detained men vnder damnation. This hath hee done most lawfully, and in iudgement, as we shall heare, bearing our sinnes in his blessed boode on the Crosse: he hath suffered that punishment which the Law required to be inflicted on man for sin, and that in the flesh, that this, in the same nature of man which had offended.

For this word of Condemnation imports a iust and lawfull proceeding of a Judge in iudgement, which that wee may the better vnderstand, let vs consider that there are two generall and head Iustice Courts, which the Lord hath set vnto men; the one is holden alreadie, the other is to bee holden: in the first, the sinnes of all the Ele&t are lawfully condemned, that themselves may be absolued; in the second the persons of all the reprobate shall bee iustly condemned. In the first, by the ordinance of God the Father, our sinnes were laid vpon the backe of Iesus Christ, and a law imposed to him which was never giuen to any other, neither Angell or man, to wit, the law of a Mediatour, that he should make vp peace betweene God and man, loue God in such sort, that he should by suffering preserue the glorie of his Fathers iustice, & yet make manifest the glorie of his mercie; that he should loue his brethren in such sort, that he should take the burthen of their transgressions vpon him, which as by the Father it was enioyned vnto him, so did he willingly undertake it. And therefore hauing our sinnes imputed vnto him, hee presented himselfe for vs vpon the Crosse as vpon a pannell before the Judge, to vnder-lie the law, which craued that our sins should bee punished to the death.

death. The decree according to the law is executed, death; yea, an accursed death, as the punishment of sinne is laid vpon Christ: whereupon there followes of equitie an absolution of all those for whom the Lord Iesus, suffered as Cautioner, their sinne is condemned and made of no force to condemne them hereafter. The other generall Justice Court will bee holden in the last Day, wherein all flesh must appeare before the Lord, as their Superior: and in that su-preame and last Court of Justice shall bee condemned the persons of all those, whose sinnes were not condemned before in Christ Iesus; onely therefore blessed are they who are in Christ: *Hee that heares my words, and belieues in him, that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.*

And lastly, wee may obserue here what a powerfull Saviour wee haue; when (to the judgement of man) hee was weakest, then did he the greatest worke that euer was done in the World: he was powerfull in working of miracles in his life, but more powerfull in his death; for then he darkned the Sunne; he shooke the earth; hee made the rockes to cleave; he rent the vail of the Temple asunder, and caused the dead to rise: *Mortuum Cæsarem quis metuat? sed morte Christi quid efficacius?* If Cæsar be once dead, who will fear? Christ euen when he is dead, is terrible to his enemies: nothing can be more effectuall then his death. By it he did a greater worke than was the Creation of the World; by it he brought new Heauens, and a new Earth; by suffering death, hee destroyed him who had the power of death; when hee was condemned of man, hee condemned sinne that it should not condemne man: *passus est ut infirmus, operatus ut fortis,* hee suffered as a weake man, but wrought as a strong one. *Sicut Serpens mortuus, &c.* As that Serpent without life (erected by Moses in the Wildernes) overcame the liuing Serpents that stung Israel: so the Lord Iesus by suffering death, hath slaine that Serpent that liuing in vs had stung vs vnto death. *Hic vides mortem morte peremptam,*

²
In the second,
the persons of
all the wicked
shall be con-
demned.

Iob. 5. 24.

Christ did
great works
when to mans
judgement he
was weakest.

*Cyp. de du-
plici martyrio.*

*Aug. de tem.
for. 7.
Macar. hom. 1. 1.*

*Chrys. hom. 2.
in 3. 1. 1. 1.*

maledictum : maledicto extinctum , & per que Diabolus iam ante a valebat , per ea ipsa tyrannidem ipsius esse destru-
etam : here thou seest (saith Chrysostome) death flaine by
death , and the tyrannie of Satan destroyed by those same
meanes , by which before most of all he preuailed .

Christ a pow-
erfull Sauour ,
stronger then
Sampson ; yea ,
stronger then
that strong
one .
Judg.16.1.

Christ's power
yields vs great
comfort .
2. Reg.18.35.

Deut.28.39.

Psal.143.

O wonderfull worke ! surely the weake[n]esse of God is
stronger then man : hee is that *strong One* indeed , stronger
then *Sampson* . When the Philistines thought they had him
sure within the ports of *Azzah* , he arose at midnight , and
tooke the doores of the gates of the Citie , and the two
posts , and carried them away with the barres thereof on his
shoulders , vp to the top of the Mountaine which is before
Hebron ; but our mightie Conquerour and Deliuener , the
Lord Iesus , hath in a more excellent manner magnified his
power : for being closed in the graue , clasped in the bands
of death , and a stone roled to the mouth of the graue , the
Sepulchre sealed , and guarded with Souldiers , hee rose a-
gaine the third day before the rising of the Sunne ; hee car-
ried like a Victor , the barres , and posts of death awaie , as
vpon his shoulders ; and vpon the Mount of Oliues he ascen-
ded on high , leading captiuitie captiuie .

Like as therefore we receiued before great comfort tho-
rough the consideration of Christ's incomprehensible loue
toward vs , so is it now confirmed by the meditation of his
power . Let Satan boast like *Rabache* , that the Lord is not
able to deliuere *Ierusalem* out of his hands , he is but a blas-
phemous lyar , the Lord will rebuke him , and will shortly
tread Satan vnder our feet : it is the curse of the wicked , *He
shall be oppressed , and there shall be none to deliuere him* ; but
blessed be the Lord who hath prouided a strong Deliuener
for vs , who certaintly shall set vs free from our enemies ,
and destroy all the oppressors of our soules . Glorie therefore
be vnto him for euer .

VERSE

VERSE 4.

That the righteousness of the Law might be fulfilled in vs, who walke not after the flesh, but after the Spirit.

He Apostle hauing taught vs in the former Verse, how the Lord Iesus hath freed vs from the condemning power of sinne, doth now let vs see how wee are freed also from the commanding power of sinne; for hee sets downe this to bee the first, and nearely end of Christ's death in respect of vs, the renouation of our nature, and conformitie thereof with God his holy Law: which hee expresses more clearlye in another place, when he saith: *That Christ gave himselfe to the death for his Church, that hee might sanctifie it, and make it to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should bee holy and without blame.* This is the end which Christ hath proposed vnto himselfe, and whereof he cannot be frustrate, as hee hath begun it, so he shall finish it, hee shall confirme vs to the law, the righteousness thereof shall be fulfilled in vs, there shall not be left in our nature so much as a sinfull motion or desire, but he shall at the last present vs pure and without blame to his Father.

This righteousness of the Law, I vnderstand to be that perfect obedience to the Commandements thereof, which the law requires flowing from the perfect loue of God and our Neighbour, & it is fulfilled in vs two manner of wayes: first, by application or imputation of Christ's righteousness vnto vs; he is our head & we his members, and are so united with him, that now we are not to be taken as sundry, but as one bodie with him. By vertue of the which communion it comes to passe, that that which is ours is his, and that which is his is ours; so that in our head we haue fulfilled the Law, and satisfied Gods iustice for our sins. Secondly, it will be fulfilled in vs by our perfect sanctification, though now we haue

2
Here followes
the second
member of the
explication,
wherein hee
shewes how
we are deliue-
red from the
commanding
power of sin,
Ephes.5.26.

How the righ-
teousness of
the law is ful-
filled in vs.

haue but begua Obedience and in part, the Lord Iesus at the last shall bring it in vs to perfection.

The Iesuites collect here, that the Law is fulfilled in this life.

This place proeuch no such thing.

Caietane.

That the Law is not fulfilled in vs, nor by vs in this life is proued.

Amb.de pani-
ten.lib.1, cap.6.

Ierem. 17.

August.de verb.
Apof. f. 39.

The Iesuites of *Rhemes* in their marginall notes on this Verse, collect a note which the word here rendreth not vnto them. *We see (say they) that the Law, which is Gods commandements, may be kept, that the keeping thereof is in-
fice, and that in Christian men that is fulfilled by Christ's grace, which by the force of the Law could never be fulfilled:* that the Law may be fulfilled, and also shall bee fulfilled by the grace of Christ, who hath deliuered vs from the Law of sin, is evident out of the Apostles words; we confess it, and are comforted in it: this is an end which Christ hath propo-
sed vnto himselfe, that he may make vs perfectly answerable to that holinesse which the Law requireth, and in his owne good time he shall bring it to passe: but that the Law is fulfilled of men in this life, cannot be proued, neither out of this place, nor any other place of holy Scripture. *Dam-
natum est peccatum, non extinguitur:* Sinne is condemned (saith *Caietane*, one of their owne) but not extinguished.

And hereunto beside infinite testimonies of holy Scrip-
ture, agreeith also the suffrages of pure antiquitie. *Non dicit familia tua Sanum, medicum non requiro, sed Sanam me Domine, & sanabor.* It is not (saith *Ambrose*) the voice of thy Family, I am whole and need not a Physician, but Heale me, O Lord, and I shall be healed. *Tu andes Nouatiane, mundum te dicere, quietis operibus mundus es es, hoc solo verbo immundus fieris.* *Ambrose* spake it to the *Nouatian* Heretiques of his time, and it may bee fitly turned ouer to the Iesuites of our time, *Darest thou, O Iesuite, call thy selfe cleane and holy?* Albeit thou wert cleane in regard of thy works, this one word were enough to make thee vncleane. With him also agrees *Augustine*: *Sunt quidem inflati vi-
res spiritu elationis pleni, non magnitudine, ingentes, sed superbia morbo tumentes, ut audeant dicere inueniri homi-
nes absq; peccato.* There are some (saith he) like vnto ves-
sels blowne vp with wind, filled with a haughtie spirit, not solid.

solidly great but swelled with the sicknes of pride, who dare be bold to say, that men are found in earth without sin? Of such as these he demands in that same place: *Interrogo te, o homo sancte, in iste, sine macula, oratio ista, Dimitte nobis debita nostra, fiduciam est, an catechumenorum? Certe regeneratorum est, immo filiorum: nam si non est filiorum, qua fronte dicisur Pater noster qui es in celis? ubi ergo esisti, O iusti, sancti, in quibus peccata non sunt?* I demand of thee O man! thou who art iust and holy, this prayer; *Forgive us our finnes;*, whether is it a prayer to bee said by Catechists only, or to be said also of such as are beeleeuers and converted Christians? Surely it is the prayer of men regenerated; yea, it is the prayer of the sonnes of God, for they call God their Father in Heauen; where then are yee, O yee iust and holy ones, in whom are no finnes? If the regenerate and sonnes of God haue need to craue remission of finnes, what are yee who say ye haue no sin? If we say, we haue no sin, we lie, and the truth is not in vs: and our blessed Sauiour, to let vs see how far we are from doing that which we shoulde do, saith: *When ye haue done all that yee can doe, yet say yee are unprofitable seruants.* Where because they haue a felly subterfuge, that albeit we were never so righteous, yet for humilitie sake, we shoulde say we are unprofitable: I answere them, as *Augustine* answered the same obiection in his time, *Propter humilitatem ergo metiris;* then for humilitie sake, thou liest; but it is certaine, Christ never taught man to lie for humilitie: this is but a forged falsehood of their owne.

And to ioyne the third witnessse with the former two: *Bernard* who liued in a very corrupt time, yet retained this truth, *Quis melior Propheta? de quo dixit Deus, Inueni virum secundum eorū mēnū, & tamen ipse necesse habuius dicere Deo; Ne ingres in iudicium cum seruo tuo:* who is better then the Prophet *Daniel?* of whom the Lord said? *I haue found a man after mine owne heart:* yet had he need to say, *Lord, enter not into judgments with thy servant.* And again, *Sufficit mihi ad omnem iustitiam solus habere propiūm,*

Ibidem.

A question for
Papists.

2. John.1.9.

Luke.17.10.

Aug. de verb A-
posi. serm.29.

Bern. in annum
Maria.

Bern. Cant.
serm.23.

cu

Ber. serm. cont.
vitium ingrat.

Places of scripture wherein godly men are called Saints and righteous, makes not for their error of perfect obseruance of the law.

In what sense godly men are called perfect in holy Scripture.

cui soli peccati: non peccare Dei iniustitia est, hominis iniustia indulgentia Dei. It sufficeth me for all righteousness to haue him only mercifull to mee whom I haue onely offended: to be without sinne is the righteousness of God, mans righteousness is Gods indulgence pardoning his sinne: we conclude therefore with him, *Wa generationi huic misere, cui sufficere video sur sua insufficiencia, immo inopia tanta, quis enim ad perfectionem illam, quam Scripture tradunt, vel aspirare videtur?* Woe to this miserable generation, to whom their owne insufficiencie seemes sufficient: for who is it that hath so much as aspired to that perfection which the holy Scripture commands vs?

But to maintaine their error, they enforce these places of holy Scripture, wherein mention is made of Innocencie, Iustice, and perfection in the Godly, whereupon they simply inferre that the Law is fulfilled. Their Paralogismes shall easily be discouered, if we keepe *Augustines* rule: when the perfection of any man is mentioned, wee must consider wherein, for a man may bee righteous in comparison of others; so *Noah* was a righteous man in comparison of that generation wherein hee liued, yet was hee not without sinne. A man may bee also so called in comparison of himselfe, the Lord iudging a man according to that whereunto the greater part of his disposition is inclined: for the Lord doth repute and account his Children not after the remanents of the old man, but according to the new workmanship of his grace in them; whereof it commeth to passe, that albeit in a great part they bee sinfull, yet the Lord giueth vnto them the names of Saints and righteous men.

Againe, in handling of the Apostles words, *Philippians 3.* *Let vs, as many as are perfect, be thus minded:* he moues the question, seeing the Apostle hath said immediatly before, that hee was not perfect, how doth hee now ranke himselfe among those who are perfect? how agrees these two, that hee is perfect, and not perfect? Hee answeres, the Apostle was

was perfect, *secundum intentionem, non secundum præventionem*; that is, perfect in regard of his intention & purpose, not in regard of prævention, and obtaining of his purpose. And hercunto agrees that of *Bernard*; *Magnum illud electionis was perfectum abnuit, profectum fatur*, that great chosen vessel of election grants profecition, that is, a going forward, but denies perfection: for *Teleios* is not only hee who hath come to the end, but he also who is walking toward it; wee are so perfect in this life, that wee are yet but walking to perfection: Therefore, saith *Ambrose*; *Apostolus aliquando quasi perfectis loquitur, aliquando quasi perfecturis, hoc est, aliquando laudat, aliquando commonet*: the Apostle speaketh vnto Christians, sometime as vnto men that are perfect, other times as vnto men who are to perfect that which is required of them, that is, sometimes he prayes them for the good they haue done, and otherwhiles hee admonishes them of the good they haue to do. We conclude therefore with *Augustine*, *perfectio hominis est innenisse se non esse perfectum*, this is the perfection of man, to find he is not perfect.

And as for that place of Saint *Luke*, where it is said that *Zacharie & Elizabeth* walked without reprooche in all the Commandements of God, because the *Iesuits of Rhemes* in their obseruations would wrest it to confirme their errore, we will shortly make it manifest that it makes not for them. *Augustine* hath two reasons, whereby hee prooues out of that same Scripture, that *Zacharie* was not without sinne: first, because he was a Priest, and was bound to offer as well for his owne sins, as the sins of the people. Secondly, in that the Euangelist saith, he walked in the Commandements of God, it is an argument that as yet hee had not attained to the marke: to the which wee may adde the third out of that same place; the dumbnesse inflicted vpon him for his misbelieving, evidently prooues hee was not so perfect as to be without sinne. Besides this, hee customably distinguishes betweene *peccatum & crimen*, sinne and a crime, that is, some

August. psal.
38.

Ber. in Cant.
serm. 49.

Ambro. in
Rome cap. 8.
verse. 9.

August. de
temp. ser. 49.

How *Zacharie*
and *Elizabeth*
walked in all
the command-
ments of
God.
Luke. 1:6.

Heb. 5:3.

Aug. Enchi.

The end of
Christs death
is our sanctifi-
cation, there-
fore it should
not be abu-
sed to give li-
bertie to sin.

2. Cor. 7.1

Christ hath
freed vs from
the curse of
the law, not
from the obe-
dience ther-
of.

Rom. 6.15.

Rom. 7.12.

Rom. 3.17.

Ambro. in

Rom. cap. 8.

Rom. 7.22.

some grievous offence that giues slander, and is worthy of
crimination. *Sanctorum hominum vitam inneniri posse dicimus sine criminе*, wee affirme that the life of holy men may
be found without a crime. And againe, *Nunc bene vivitur, si sine criminе, sine peccato ausem, qui se vivere existimat, non id agit ut peccatum non habeat, sed ut veniam non accipiat*: Now men liue well, if they liue without crime, but he
who thinkes he can liue without sin, doth not thereby make
himselfe free of sinne, but debarres himselfe from the pardon
of his sinne. And so much for refutation of their error.

Now for our instruction, we marke againe here, that see-
ing the end of Christs death is our sanctification, it cannot
be but a mocking of the Sonne of God, and a treading of
his holy bloud vnder the vncleanē feete of men, to make
the death of Christ a nourishment of sin: let such thoughts
befarde from vs, that we should take libertie to sinne, be-
cause wee haue a Sauiour: this is to make Christ a minister
of sinne; and as was said, to build vp that which Christ
came to destroy. O thou who louest the Lord Iesus, beit
farre from thee to take pleasure in that which made his blef-
fed soule heauie vnto death: neuer nourish that life of sin,
which was the cause of the death of Christ; but let vs daily
cleanse our selues from all filthiness of the flesh and spirit, and grow vp vnto full holiness in the feare of God.

For albeit by Christ wee bee deliuered from the curse of
the Law; yet are wee not exempted from the obedience
thereof. In respect of the one, the Apostle said, *Wee are not
under the Law, but under Grace*: in respect of the other, he
hath said that the law is good: and our Sauiour protestes he
came not to destroy the law, but to fulfill it, both in himselfe
and his members, not onely by righteousnesse imputed, but
also inherent. For the Law stands to vs a rule of our life, we
love the holines thereof, and strivie to coniforme our selues
vnto it: *in s̄tificationem amici legis efficiuntur*, for men when
they are iustified, become louers of the Law, which before
they hated. So that hereby we are to triit whether we be in
Christ

Christ, if we delight in the Law of God, if wee bee grieved when our sinfull nature transgresses the precepts thereof, if wee find a begun harinonic betweene our affections, actions, and her commandements, by these and the like effects may we know that in Christ we are iustified.

Lastly, wee haue this comfort, that seeing our sanctification is an end which the Lord Iesus hath proposed vnto himselfe, we may be sure he shall attaine vnto it. In the first Creation what he commanded was done; he made light to shiue out of darknesse, no impediment could stay that work of the Lord: so is it in the second Creation; neither Satans malice, nor the deceitfull allurements of the world, nor the sinfull corruption of our owne nature, shall stay that worke of our perfect sanctification, which the Lord Iesus hath not onely begun, but also taken vpon him to accomplish.

We are sure
our begun
sanctification
shall be effect-
ed.

VERSE 5.

For they who are after the flesh, sanguine the things of the flesh, but they who are after the Spirit, sanguine the things of the Spirit.

Hitherto we haue heard the proposition of comfort, the reasoun of confirmation and explication thereof. Now, because the Apostle restrained that comfort to those *who walke after the Spirit, not after the flesh*, now in this third member of the first part of the Chapter, hee subioynes an exhortation. Wherein by sundrie reasounes hee dissuades vs from walking after the flesh, and exhorts vs to walke after the Spirit: wherein hee keepes this order. First, he opposes thele two, *to walke after the flesh, and after the Spirit*, as contraries: which cannot consist. He lets vs see the miserable estate of them who walke after the one, and illustrates it by the happy estate of those who walke after the other; and then concludes, that they who are in the flesh cannot please God, *Verse 5, 6, 7, 8*. Secondly, he comforts the godly, lest that they, considering the re-

Application of
his former do-
ctrine, contay-
ning first a
Communion
of the wicked,
wherein is de-
clared their
miserable
estate who
walke after
the flesh.

Two sorts of
fleschly things
which the na-
tural man sa-
uours.

1
2
3

1
2
3

1
2
3

The life of the
Christian and
carnall man as
different as
the life of the
bruit beast and
the carnall
man.

manent fleschly corruption which is in them, should bee dis-
couraged with his former conclusion, *Verse 9, 10, 11.* And
thirdly, hee subioynes the exhortation, by sundrie reasons
diswading vs from walking after the flesh.

First then, the Apostle oppones the disposition of a car-
nall and spirituall man as contraries, which may not consist:
the carnall man sauours carnall things, that is, hee vnder-
stands no other, he liketh no other, he inclineth to no other:
For the word which he vseth in the originall is transferred
to all the faculties of the soule, reason, wil, appetite, & sense,
and whatsoeuer is in him is all carnally affected: and these
carnall things which he sauours, are of two sorts: the first,
are absolutely euill; to wit, the sinfull lusts of corrupt nature:
the second, are those carnall things which pertaine to this
life, not simply euill of their owne nature; but in regard of
their abuse, they become euill to the wicked, First, because
they seeke them in the first place, which is due to God and
things heauenly. Secondly, because they are bound to them
with a slauish and immoderate affection. Thirdly, because
they seeke them for wrong ends, to make them seruants
vnto their lusts. In a word, they do so walke after these car-
nall things, that they goe a whoring from God, they seeke
their portion in this present world, hauing neither hope to
look for, nor heart to follow those things which are aboue.

Yea, of so contrarie dispositions are the spirituall and the
carnall man, that looke what is the reioycing of the one, is
wearinesse to the other: surely there is no greater differ-
ence betweene the naturall man and the bruit beast, than is
betweene the spirituall man and the naturall: for the beast
cannot conceiue nor understand the excellencie of that spi-
rituall life whereby the Christian liues, and is not so much
as touched in his affection with a desire thereof. Giue vnto
the beast those things whereunto the nature thereof is incli-
ned, it craves no more; giue vnto a naturall man the vaine
pleasures of sinne, and perishing things of this earth, hee
cares not for the pearles of the Kingdome of Heaven. It
is

The Christian and carnall man are compared together.

is true, the spirituall man knoweth how miserable the life of the naturall man is, because he liued once that life himselfe; but the naturall man cannot know what the life of the Christian man is.

And here wee haue occasion to consider more deeply of that fearefull estate wherein Sathan did cast vs by the meanes of sinne, and of that ioyfull benefit of restitution wee haue by the grace of our Lord Iesus. The casting of *Adams* body out of Paradise was a small losse, if it be compared with the downe-throwing of his soule from all heauenly dispositions. The Grecians considering the workmanship of mans bodie, compared him to a tree inuerted, his head and haire resembling the roots, being vpmost, his hands and feet that grew from it as branches, being downe-most, and therefore they called him *αρπαγος*, a creature inuerted or turned vpside downe; but if wee shall looke to the periuerted estate of the soule of man, shall wee not see there a more pittifull change? the heauenly minde is become earthly: he that walked with God for the similitude of his nature, is now become a companion of beasts, the soule which fed before vpon heauenly Manna, is now fed with the huske of Acornes, meeter for swine then for men; that is, it fauours onely carnall things, meeter for beasts of the earth, then men, who are the generation of God. As *Ie.. remie* lamented the desolation which the sins of *Israel* had brought vpon them, so may we lament that fearefull estate wherein wee are fallen by our apostacie. O how is the beautie of *Israel* cast downe from the Heauen to the Earth! How are the Noble-men of *Sion* comparable to fine gold, esteemed as earthly pitchers? her Nazarites that were purer then snow, and whiter then milke, now their visage is blacker then the coale: where is that glorious Image wherwith man was beautified by his Creation? How is his light turned into darknesse? How is hee couered with shame instead of glory? his visage is withered, his beauty cast downe from Heauen to Earth. The bodie made of Earth, standeth

The fearfull
and peruerse
estate where-
into man is
come by fall-
ing from God.

*Lam. 3.1. & 4.
2.7.9.*

vpright, and can looke to Heauen, the soule which is from aboue, hath forgotten her originall, is crooked to the earth, and like a Serpent creeping on many feet, so walketh it after the dust with all her affections, sauouring onely those things which are carnall. This is mans miserable estate by nature: the Lord open our eyes, that wee may see how farre wee are faine by our apostacie, how deadly wee are wounded, that in time wee may make our recourse to the Physician of our soules, who now offers by Grace to restore vs.

The diuers disposition of the Christian and carnall man flowes from the diuersitie of their generations:

John.3.6.

But to returne: this diuersitie of dispositions in the man naturall and spirituall, the Apostle designtes to flow from the diuersitie of their generations, *they who walk after flesh*, that is, as our Sauiour expounds it, *that which is borne of the flesh, is flesh*: so then the cause why they are carnall and sauour only the things of the flesh, is because they are onely partakers of a carnall generation. Euery creature, as yee may see, hath an inclination to follow the owne kind; some liues in the earth, some in the water, euery one of them by instinct of that nature which they receiuied in their generation, following so earnestly their owne kind, that a contrarie education cannot make them to forsake it. The Fowle, whose kind is to liue in the waters, though shée be brought vp vnder the wings of another damme, whose kind is to liue on the earth, so soone as shée is strengthened with feathers, forsaking her education, followes her kind; so also in euery man, the disposition of his affections and actions is answerable to the nature of his life. If he haue no more but a naturall life, his cogitations, counsels, resolutions, & actions are onely carnall: but if he haue also a spirituall life, then shall he be able to mount aboue nature, hauing an inclination to heauenly things; for euery one who is risen with Iesu, seekes those things which are aboue.

Now this difference of their dispositions, flowing from their different kinds, shall appeare the more clearely, if yee compare the affections, words, and actions of the one with the

The contrary disposition of the Christian and carnall man appears.

the other. And first to begin at the vnderstanding, it is certaine that the naturall man vnderstands not those things which are of God. Let Iesus Christ speake to naturall *Nicodemus* of regeneration, and *Nicodemus* shall conceiue that he speakes of a naturall generation. Let *Paul* speake before *Agrrippa* of the heauonly vision, and *Festus* shall count him a foole. Let *Lot* speake to his sonnes in law of the iudgement to come vpon *Sodome*, and they shall esteeme him as a mocker: thus Naturalists can neither vnderstand the words of mercie nor iudgement, to be allured with the one or terrified with the other, for hee minds onely earthly things; but as for the spirituall man, hee hath receiued that new mind, whereby he knowes him that is the true one: he is indued with new senses, whereby he perceiues things which are excellent: *Habet enim oculos interiores, quibus videt in istis lumen*, hee hath those naturall eyes, whereby hee feeth the light of righteousness.

And if from the vnderstanding wee proceed to the affections, whereupon can the natural man let his affections but vpon those things which his vnderstanding commends for good? for every man hath his heart inclined to that which according to his knowledge hee thinkes best for himselfe, The *Gadarens* will preferre their Swine before Christ: and Naturalists make more of their smallest earthly commo-dities, than of those things which are aboue at the right-hand of God; but the Christian accounts the testimonies of the Lord sweeter vnto him then all the treasures of the worldling: he finds more ioy in the lightsome countenance of God, then in all abundance of Wheate and Wine; the best things of this earth hee accounts but dung; the pleasures of the world are loathsome vnto him, her glorie is despised in his eyes: *Habet enim olfactum interius, de quo dixit apostolus, Christi bonus odor sumus Deo in omni loco, estq; verbum illi odor vite ad vitam: for he hath that inter-nall sense of smelling, wherof the Apostle speakes, We are unto God the sweet fauour of Christ in every place: this*

1
In their vnder-standing.

1
Iohn.3.4.

2
Act.26.34.

3
Gen.19.

1
Ioh.5.20.

2
*Aug. de verb.
Apost. Cor. 17.*

2
In their affections.

1
Mat.8.

2
Aug. ibid.

2
Cor.5.15.

3
In their speaking
1. b. 3. 13.

Act. 1. 3.
Psal.
Iudg. 1. 3.

Ambr. offe.
lib 1. cap. 18.

cyp. lib 1.
Pis. 3.

Ber. in ascen.
Dom. de Euan.
lection. ser. 1.

4
In their hearing.
Job. 12. 11.

Aug. de temp.
Ser. 54.

makes the Word of God vnto him the sweet sauour of life vnto life: *Habet etiam gustatum interius, quo non sit gustare & videre quam suauis sit Dominus*, and he hath that interiour tense of tasting, whereby hee can taste and consider how gracious the Lord is.

Now touching their language, it is also frained according to their vnderstanding and affections, for out of the abundance of the heart the mouth speaketh; he that is of the earth, is earth'y, & speaketh earthly things, but the spirituall man hath learned from his Lord to speake of those things which appertaine to the kingdome of God, & delights with *David* to tell what God hath done vnto his soule. As the *Ephrasmites* by their tongue were knowne from the *Gileadites*; so the language of men ordinarily tels what country men they are, whether Burgesses of *Babel*, or of the heauenly *Ierusalem*. *Speculum mentis plerumq; in sermonere fulget*. The speech (faith *Ambrose*) is commonly a glasse wherein the mind is represented. *De ore & verbis suis unusquisq; proditur, & virum Christum in corde suo, an Antichristum habeat loquendo detegitur*, Euery mans speech (faith *Cyprian*) doth soone bewray what he is, and by his speech is discouered whether he haue Christ or Antichrist in his heart. *Qui in Christum credunt, linguis loquuntur nonis & veterare ceferunt de ore eorum*, they who beleue in Christ speak with new tongues, old things are departed out of their mouthes.

The same is to bee said in like manner of their hearing, or the Christian delights to heare of those things whereof he delights to speake. It is a paine to him to heare profane language, which to a carnall man is a pastime: hee that is godly like *Lot*, his soule is vexed when hee heares a *Sodomite* speake. To a godly man (faith *Job*) the care is the taster of the soule, as the mouth tasteth meat for the belly, and sends none downe into it but that which is approued: so the eare of the wise tasteth wordes, and delights in no speech but that which is powdered and good for edifying. It is a very godly saying of *Augustine*, *Spirituales nec tormentis separantur*

rantur a Christo, carnales verò etiam orofis fabulis separantur: No to men can separate spirituall men from the loue, remembrance, and meditation of Christ, but carnall men forgoe the remembrance and meditation of Christ for idle and vnprofitable fables.

And lastly, as concerning their actions: the naturall man hath no pleasure in spirituall exercises of diuine worship; set him to any other worke, he doth it with some dexteritie and cheerfulness; but bring him to a spirituall worke, there he faints and languishes: it is a wearinesse vnto him to heare the word of God, in euery spirituall exercise he is like a creature out of the owne element, which hath no contentment: whereas the Christian, by the contrarie loues the Word of God more then his appointed food, and delights most in those exercises which are meetest to edifie him in Christ. Thus the spiritual man hath a mind to know Christ, his affections set vpon Christ, his talke is of Christ, his actions are toward Christ, and Christ in the end he shall enioy, to his euerlasting comfort.

VERSE. 6.

For the wisdome of the flesh is death, but the wisdome of the Spirit is life and peace.

 He Apostle hauing set downe the contrarie disposition of the carnall and Christian man, doth now shortly decribe the misery of the one, and happiness of the other. The carnal man hath not onely his will and affections set vpon euill; but also that which is best in him, his wisdome and vnderstanding are so farre peruerter, that it yeelds vnto him no fruit but death. In the soule of man are two chiefe faculties, the Vnderstanding and the Will. The vnderstanding should bee the governour and director of the counsels and actions of man; the Will should be the follower, accomplitcher, & executor thereof; but now

The miserable estate of them who walke after the flesh described.

In the soule of a carnall man the blind leads the crooked.

The most excellent knowledge of the naturall man brings our death.

Rom. 1.

Neither Naturall nor morall Philosophie could profit men to saluation.

Naturalists are all blinde like Sampson.

is mans nature so corrupted, that either reason which should rule is ouer-ruled by the will, or at least the crooked is led by the blind, that is, a blinded ynderstanding directes the crooked will and peruerse affections a wrong way; and what maruell then if both fall into the ditch? for where the eye which is the light of the bodie is darkned, how great must be the darknesse of the whole man? and seeing the ynderstanding facultie of the soule giues no counsels nor conclusions but such as are deadly, what can the will and affections doe but runne head-long vnto the wayes of death?

This is that increase of knowledge, which wee haue gotten by our apostacie from God: this is the fruit wee haue plucked from off the forbidden tree, wee haue a wisdome, which brings out death: the most excellent knowledge whereunto the quickest engines could euer attaine by the light of nature, profited them not vnto saluation. *Laetanius* compared all learning of the Philosophers to a lieueslese bodie wanting a head; in seeing they were blind, in hearing they heard not, ynderstanding they understood not, while they professed themselves to bee wise, they became fooles. As the senses be in the head, so all spirituall ynderstanding of the way of life is in Christ Iesus; by naturall Philosophie they attained to the knowledge of the creatures, but learned not to know the Creator; by natural reason they learned to discerne the sophistrie of men, but not to refut the sophistrie of Satan. By practice also of Morall Philosophie they attained to a shew of those vertues which they called Cardinal, to a shew, I say, but as for true Prudence, Iustice, Temperance and Fortitude, they attained not vnto them: without faith it is impossible to please God, neither can there be without it any thing which deserueth the name of vertue: *quid enim illis cum virtutibus, qui Dei virtutem Christum ignorant?* for what haue they to doe with vertue, who are ignorant of Christ, the vertue and power of God?

All the light that is in nature, is like to the sight of blinded Sampson, for as he without a guide could not finde one pillar

pillar of the house : no more can natural vnderstanding find out so much as one of the Articles of our Faith : *Nascimur uniuersi via ciuitatis prorsus ignari*, wee are all borne altogether ignorant of the way that leadeth to the Citie of God; *Anoetis*, as the Apostle calvs vs, without a mind to know any thing pertaining to our owne saluation. Whatsoeuer wisdome man hath without grace, may lead him forward to cuill, but cannot teach him to eschew cuill. *Achitophel* was counted wise in his time, and his wisdome and counsell as the Oracle of God: but hee had no wisdome to fore-see nor preuent his miserable end, hee hanged himselfe in his impatience: yet is the wit of Naturalists in our time no better than his, they are wise in their owne eyes, and glorie within themselues, that by their subtill wits they haue gone through dangerous courses, wherein others haue faine; yet they know not their end, neither are sure that the politique deuice wherein they haue placed their confidence, shall not at length bee a snare to themselues. Therefore the Spirit of God vouchsafeth not vpon the men of this world the stile of wise men, but calvs them wise with a restriction: *They are wise (faith Jeremie) to doe euill. Wiser (faith our Sauiour) in their owne generation than the children of God.* *Basil* properly compares them vnto Howlets, which see something in the night, but nothing in the day: suchare worldlings, they haue sonie vnderstanding of the workes of darknesse, but no iudgement how to approue themselues to the light of God: wise to compasse things present, but carelesse for those which are to come.

Where, if it be demanded, why then doth the Apostle attribute wisdome to them who walke after the flesh. It is answered, *Prudenter dicitur, cum res stulta sit, quia sic ipsi videatur*, it is called wisdome, because so it seemes to them who haue it, albeit in very deed it bee foolishnesse. The iudgements of the carnall and Christian man are so different that either of them esteemes another foolish, but the one judges with a warrant, the other not so: *the spirituall man*

Wiseſt among them cannot preuent their miserable end, more then *Achitophel*, farre leſſe the wrath to come.
2 Sam. 17.

Iero 4.31.
Luke 16.8.
Compared to Howlets.
Basil examb.
hom.8.

The Carnall man and the Christian either of them iudgeth other to be foolish.

1.Cor.2.15.

1.Pet.4.4.

Job.8.48.

Acts 2.13.

But the Christian judges according to knowledge, so doth not the carnall man.

Pro.27.12.

man discernes all things; he sees by the light of God, that the wiſdome of worlding is folly, but the naturall man ſo reſts on the conceits of his owne mind, and hath ſuch liking of the course of his owne life, that it ſeemeſt strange to him, the Christian runnes not with him into the ſame exceſſe of riot: therefore he ſpeakes euill of him, and diſdaimes him as a foole; yea, the preaching of the Gofpell hee accounts fooliſhneſſe: no maruell then hee cteemeſt them fooliſh who order their liues according vnto it. Wheu our Sauiour preacheſt and wrought Miracles among the Jewes, they ſaid hee was poſſeſt and had a Deuill. When the Apoſtles, filled with the Holy Ghoſt, preacheſt to euery country people in their owne language, they were iudged to bee full of new Wine, as if Wine taught them to ſpeak languages which they never learned, and did not rather ſpoile them of the vſe of their mother tongue, ſo quicke are Naturaliſtſ in diſcerning the workeſ of the Holy Ghoſt.

But as for the iudgement of the carnall man which he giues out either of the perſon or actions of the ſpirituall man, we are not to regard it, because his light is darkneſſe: but the ſpirituall man diſcerneth all things, and iudges of the miſerable eſtate of the naturall man with light and vnderſtanding. Festus may iudge wrongfullly of Paul, but Paul will not change his ſtate with Festus; nay, not with Agrippa. Every controuerſie wil be decided one day, both the wife and the fooliſh Virgine ſhall be knowne in their ranks: then ſhall Naturaliſtſ change their iudgement, and confeſſe that theſe were wiſe men, whom before they had condenmed for fooleſ: for if they be wiſeſt who ſee fartheſt before them (as before we ſpake) and can prouide for the longeſt time, it is out of doubt that only the Christian is a wiſe man, who prouides for the eternity to come. *A pruident man ſees the plague before hand, and hides himſelfe, but the foole goes on, and is ſnared.*

But the wiſdome of the ſpirit is life and peace.] This wiſe-domē is our renewed vnderſtanding by the grace of Christ, called

called the wisdome of the Spirit, because it is reformed, and of new created by the Spirit, who hath made vs that were darknesse before, now to be light in the Lord. The effects of this wisdome are life and peace, such as naturall men neither know nor haue, they cannot know them. Though the most spirituall and powerfull Teacher should discourse to a naturall man of that life and peace; yet shoulde hee not be able to conceiue it: for as in nature those things which are discerned by taste cannot be knowne vntesse they be tasted; so it is not possible that the value of spirituall things can be discerned of him who hath no spirituall senses: *quod sensus omni sermone sit efficacior.*

What then? shall we thinke they haue no life, who haue not this wisdome of the Spirit? none indeed, for that life which they liue, the holy Spirit called it a death. Though a naturall man should liue *Methusalems* yeare, a quiet and peaceable life without feare; though the rod of God come not neare him, and hee bee not in trouble as other men, yet while he liues in pleasure, he is but dead; *A stranger from the life of God, thorough the ignorance that is in him:* Yea, no carkasse of flesh from which the life is departed, is so abominable in the eyes of man as is that Soule in the eyes of God, which is not quickned by his Spirit. And besides this, so silly a thing is the life of man it selfe, that *viuendo decrescit*, by liuing it weakes away; and when it continueth longest, *non vita longa, sed longa egritudo est*; yet it is not a long life, but a long lingring disease; while we seeke to enterteine it by daily nourishment, *quotidianis medicamentis fulcimus morbum nostrum*, we do no other thing but strengthen our disease by daily medicaments: let vs therefore become weary of it in time, and seeke our life in Christ; then begin we to liue, when we are quickned by his spirit vnto immortality, till then we haue neither life nor health.

And as for the other effects of this wisdome, which is peace, they haue it not who are not in Christ: *There is no peace to the wicked saith my God a meek quiet & peaceable Spirit*

The vnhappy estate of them who walke after the flesh described.

Basis exhort ad Baptis.

The life of carnall men is but death.

Job.21.9.

Psal.73.5.

1 Tim.5.6.

Ephes.4.18.

Aug. de temp. serm.245.

Carnall men haue not the peace of God, *Isay.57.21.*

Psal.85.

Aug. de temp.
serm.200.Their security
is like the se-
curity of Iona.

Spirit they haue not. As the waues of the Sea are stirred with every winde, so are their mindes perturbed through the tumultuous desire of their variable affectiōns. And as for peace of Conscience, which ariseth of the sense of Gods mercy towards vs in Christ, how can they haue it, whose life is a continuance in enimicite with God? *for righteouſneſſe & peace do kiffe one another: where there is no righteouſnes, how can there be peace?* *Pax est hereditas Christianorum,* Peace is the heritage of Christians. The wicked haue their owne carnall securitie, they bleſſe themſelues in their heart, when the Word of the Lord doth curse them; but the falſe conclusions of peace and safetie which they haue laid in their owne hearts ſhall not preſerue them from that ſodaine deſtruction, which (as trauaile vpon a woman with childe) ſhall come vpon them: their ſecuritie is like the ſecuritie of Iona, who ſlept moft soundly, when he had moft cauſe to watch and pray; for the Lord was purſuing him as a fugitiue ſeruant, the officers of God gathered about him to lay hands on him, the winds commoued againſt him, the rāging waues of the Sea refuſing all other ſatisfaction offered by the Mariners, rolled with violence about the Barke wherein he was, determining not to reſt till they apprehended him: all his compaſſions were afraide and compelled to cri every man to his God, only Iona was ſleeping. What thinke yee? was this true peace? no indeed; but falſe ſecuritie. It fareth euen ſo with the wicked, the Lord ſtands offendēd with them, the Heauens aboue closed vpon them, Hell beneath opened to receiue them, Sathan the deuouring Lion hungring for them, waiting when they ſhall bee giuen him for a prey; but they are eating, drinking, making merry in the depth of a dead Conscience, but certainly their ſecuritie will end in a fearefull wakening; they ſhall be taken out of their bed of eaſe wherein they lie, and ſhall be caſt into that bottomleſſe deepe of the wrath of God, wherein their worme ſhall neuer die, and their fire ſhall neuer be quenched.

But

But to leaue them, and returne to the Christian; it may be demanded, how is he partaker of peace? whose croffes are so continuall as his? Who more exercised with inward terrors then he? Is not his battell without intermission? Where then is his peace? To this I answere, wee haue indeed peace with God, with our selues, and our Christian brethren; but our peace is not perfect, *Pax nostra ex desiderio Creatoris inchoatur, ex manifesta autem visione perficiatur*: a begun peace we haue, arising of that feruent desire we haue towards our God: but it is the manifest vision and cleare sight of God that must perfect it: wee attaine to the beginnungs of this peace, *Cum mentem Deo, & menti carnem subiugamus*, when wee subdue the minde to God, and the flesh to the minde; but it cannot bee perfect, *Quamdiu mens ignoracione caccatur, & carnis sua impugnatione concutitur*; so long as the mind is darkned with ignorance, and disquieted with the assaults of the flesh. And to the same purpose, saith *Augustine*, *Est nobis pax aliqua, quia condelectamur legi Des secundum interiorem hominem, sed non plena, quia vidimus aliam legem in membris nostris repugnantem legi mentis nostrae*: Wee haue some peace within our selues, when we find that our inward man delights in the Law of God, but it is no perfect peace, because wee see another Law in our members rebelling against the Law of our mind: neither can our peace with our brethren here be perfect, *Cogitationes cordis nostri inuicem non videmus, & quaedam de nobis, qua non sunt in nobis, vel in melius inuicem, vel in deterius opinamur*: Thus haue we a peace, but not perfect, not without interruption.

Yet our comfort stands, that how euer our peace be interrupted by outward troubles and inward terror of conscience, yet it cannot be taken from vs. Albeit no trouble for the present be sweet, yet it worketh in vs good effects: by it wee are made more humble, more feruent in prayer, more abundant in teares; the hard heart by this holy hammer of God being made soft: so that sanctified trouble by the

A Christian hath peace with God, and himselfe and his brethren, but not perfect in this life.
Greg. moral. in Job lib. 6.

Aug. in Ioan. tract. 77.

Ibidem.

Inward and outward troubles may interrupt our peace, but cannot take it away.

Greg. moralis
Iob lib. 3.

2. Cor. 1.5

Our life
stands in peace
with God.

the Lords wonderfull working becomes a meane to establish our peace. *Corda Electorum aliquando concussa, membra solidantur*, the hearts of the Elect are best settled, after they haue beeene shaken with crosses. All the children of God find this by experience, that their inward troubles are preparatiues to inward consolations. As hee who goes to build a house, the higher he intends to raise it, the deeper he layes the foundation thereof; so the Lord humbles them lowest with their terrors, to whom he purposes to communicate the highest measure of his consolations. *As his sufferings abound in vs, so shall our consolation abound through him.* We will therefore that peace which we haue in Christ, and which he hath left vs, none shalbe able to take from vs.

VERSE. 7.

Because the wisdome of the flesh is enmitie against God: for it is not subject to the Law of God, neither indeed can it be.

He Apostle proceeds, and giues the reason why he called the wisdome of the flesh, death: because it is enmitie with God. Hee prooues it is enimitic with God; because neither is it, nor can it be subject unto the Law of God.

Of this manner of reasoning vsed by the Apostle, wee first learne, that our life consisteth in our peace with God, and that our death is procured by our enmitie with him. Compare sinfull *Adam*, with innocent *Adam*, and this shall bee made manifest: so long as hee stood at peace with God, hee liued a ioyfull life, familiar with his Maker: but from the time he began the enmitie by transgression of the Commandement, not onely was the presence of God (joyfull to him before) terrible now, but he became such a terror to himselfe, that it was a death to him to liue in that state of life. Oh that alway wee could remember this, that wee cannot offend the Lord, vnlesse wee slay our selues:

selues : all our rebelling against the Lord, is but a kicking of our heele against the prick, the losse is our owne, we depriue our selues of life, but cannot spoile the Lord of his glorie.

It is written of the *Sidonians*, that when *Herod* intended warre against them, they made friendship with *Blaftus, Herod's* Chamberlaine, and besought him to make peace for them : the reasoun was, because their lands were nourished by the King ; therefore they were not able to beare his enmitie. Alas, that we cannot be as wise in a greater matter ! both our lands and our selues are nourished by the King of Heauen, we are not able to endure his anger : if he please, he can make the Heauen aboue vs as brasie, and the earth beneath vs as iron ; if he take his breath out of our nostrils, wee fall like clay to the ground, and are turned into dust : How then is miserable man so bewitched, that hee dares liue in that state of life which is enmitie with God ? *Doe ye proouoke the Lord unto anger, are ye stronger then he? No, no, assuredly if thou walke on in thy sins, the Lord shall erush thee with a scepter of Iron, and breake thee in pieces like a Potters vessel ; so vnequall shalst thou finde the match, if thou contend with thy maker : O consider this yee that forget God left hee teare you in pieces, and there be none to deliuer.* Shall the *Sidonians* intreate for peace, when *Herod* proclaims warre, and shall man continue in enmitie, when God from Heauen proclaims peace ? farre bee it from vs, that we shoulde so doe. Away with this wisdome of the flesh which is enmitie with God.

Perceiue againe how the Spirit of God in such sort describes the nature of man vnrenued by grace, that no good is left in it: out of which the *Semipelagians* of our time, may draw their works of preparation, or merits of congruitie : for whereas in the Soule of man there are but two faculties, the Vnderstanding and the Will; the Spirit of God so describes his Vnderstanding, that not onely hee saith, the naturall man understandes not the things that are of God ; but

How foolish man is when he entertaines enmitie with God.

1 Cor. 10. 22.

Psal. 102. 1.

Psal. 50. 13.

No good in mans nature before it be renewed: against the Semipelagians of our time.

A mind that
neither sees
nor can see.

1. Cor. 2. 14.

A will that
neither is sub-
iect to God,
nor can be.

The praise of
Gods power
and gracie is
the greater,
because it re-
formes nature
it being so far
perverted.

1. Jam. 3. 7.

Mat. 5. 36.

but as if that were not sufficient to expresse mans miserable estate, he addeth; *Neither indeed can he understand them, because they are spiritually discerned.* And againe, his wil he so describeth it, that it is not subiect vnto the Law of God, and he addeth this (neither indeed can it bee.) What more can bee said to abase the natural pride of man? Hee hath such a minde as neither vnderstands nor can understand the things of God, he hath such a will, as neither is subiect, nor can be subiect to the Law of God. This is the iudgement of Gods Spirit concerning the corruption of our nature, we set it against the vaine opinion of all those, who to magnifie the arme of flesh, and the merits of man, dreame of a good in our nature without grace, which cannot bee found in it.

Neither let any man inferring more of the Apostles speech then himselfe concludes, thinke it impossible that our rebellious will should bee made obedient: the Apostle takes not away this hope from man, onely hee denies that nature is able to doe it. Nature without grace may increase enmitie, but cannot make reconciliation: but that which is impossible to man, is possible to God. The nature of beasts, birds, and creeping things hath beeene tamed by the nature of man (saith Saint James:) but the tongue of man, though the smallest member in the bodie; yet so vnruely an euill, that no man is able to tame it. We cannot change one haire of our head, to make that white which is blacke; farre lesse can we change our hearts, to make them holy which are vne cleane. What then, shall wee be out of all hope? that which we are not able to doe, shall we thinke it shall never be done? Let vs not so conclude: though no man can tame the nature of man, the Lord can. *Paul* who was a rauening Wolfe in the Euening, the Lord made a peaceable Lambe in the Morning. Naturalists haue written, that the bloud of the Goat causeth the hard Adaman to breake; but the holy Scripture hath more surely taught, that the bloud of Iesus hath vertue to turne a stonie heart into a soft: where it pleases

pleases the Lord of stones to raise vp children vnto Abraham. There is nothing colder then Ice, yet, saith Augustine, it is melted and made warme by the helpe of fire. A thornie ground (saith Cyril) being well manured, becomes fertile, and the Lord (saith the Psalmist) turneth a barren wildernes into a fruitfull land: he raises the dead, he makes the blind to see, and the lame to walke; hee causes the Eagle to renue his youth; shall we then close his hands, and thinke it impossible for him to make the sinners, conceiued and borne in sinne, to cast the olde slough of nature, and become a new creature?

And this haue I marked to keepe vs from that presumptuous judging, as to conclude any mans reprobation because of his present rebellion, thou knowest not what is in the counsell of God, though in regard of his conuerstation for the present he be a stranger from the life of God. And againe for our selues, that wee may magnifie the mercie of the Lord our God, who hath done that vnto vs by grace, which nature could never haue done, that is, hath made our rebellious hearts subiect to his holy law, and we are sure he will also performe that good worke which hee hath begun in vs.

The word which the Apostle vseth here to expresse mans naturall rebellion, *in uerborum sensu*, noteth such a rebellion of mans corrupt nature, as is not subiect according to order: we are not to thinkne that any Rebell, were heuer so stubborne, can exempt himselfe from subiectiōn: doc what he can, he bides vnder the Lords dominion; but a naturall man (saith the Apostle) giueth not orderly subiectiōn vnto God. *Ieroboam* shooke off the yoke of his lawfull Lord, and *Rehoboam* was not able to controll him. But let man repine as hee will, can hee cast off the yoke of the Lord? No, no, if man refuse to declare his subiectiōn by an humble subission of his Spirit to the Lords obedience, the Lord for all that shall not lose his superiority, but shall declare his power vpon man by controlling him; he shal bruise

H

him

Cyril cate. 2.
Psal. 107.

Psal 103.

Judgenot
rashly of any
mans reprobra-
tion.

The rebellion
of the wicked
against God,
exempts them
not from his
dominion.

Psal.20.

How miserable the wicked are, who being subject to God by necessitie, refuse voluntary subjection.

Psal.18.

Nature vni-
generate doth
not onely sin,
but multiplies
sinnen.

Psal.40.12.

him like an earthenpitcher with a scepter of iron, that refuseth to bow his heart vnder the Scepter of his Word. Let the wicked crie in the pride of their nature; *We will breake the bonds, and cast off the yoke of the Lord*, yet hath hee them fast bound in chaines; goe where they will, his hand is stretched ouer them, and they shall not bee able to eschew it.

O foolish and most vnhappy condition, wherein man liueth; rebelling against the will of his Superior, and it profiteth him not, for by no meanes can he exempt himselfe from his power; surely all the vantage that the wicked eape by repining against the Lord, is, that they multiply moe sorrowes vpon their owne head: *for with the froward the Lord will shew himselfe froward*, hee will walke stubbornly against them who walke stubbornly against him, and adde seuen tyme mores plagues vpon them. As the Bird snared in the grin, the more shee strugleth to escape, the more shee is fastened; so the wicked, the more they rebell, the hardlier are they punished; the faster they flie from the hand of Gods mercie, the sooner they fall into the hand of his iustice.

It is further here to be obserued, that the Apostle saith, *carnall wilidome is inimicis with God*, the word hee vseth *τιχθει*, it is the plurall number, otherwise, it could not agree with the Substantiue *σπονδα*; whereof wee learne, how our nature not renued by grace, doth not onely sinne, but multiply sinnes and transgressions against the Lord. O how this shoulde humble vs, that we haue not onely sinned, but also multiplied sinnes! If any one sinne bee enough to condemne man, in what estate doth he stand, who hath gathered against himselfe such a heape of transgressions, *more in number then the haires of his head*? If Adam for one transgression fled away from Gods presence, what maruaile if horrible feare and perturbation possesse the sonnes of Adam, who haue multiplied against the Lord so many transgressions? If the earth once cursed for Adams sinne, was cursed

curst the second time for Caines sinne, how oft is it curst now? If judgement grow like Worme-wood, and enny disobedience and transgression hath it owne iust recompence of reward, what a treasure of wrath hath man now stored vp against himselfe, who hath multiplied so many sins against the Lord? An arm of the bodie once broken (with Anguftine) is not restored without paine and dolour to the patient, but if it bee after broken, it is hardier curst: a conscience once wounded, is confounded at the light and presence of God: what then shall be to them that haue wounded themselues so often to death, and stabbeth thorow their soules with innumerable transgressions?

Let no man therefore flatter himselfe, because his sinnes are small, but let him be humbled and mourne, considering that they are many. It may bee thou art not guiltie of the grossest & twall sinne, sh. ll this diminish thy contrition? Is there any thing smaller then a pickle of sand? yet many of them collected, become an heauier burthen then man is able to beare; the drops of water, though they be small, yet if they be multiplied, become great riuers: It is not alwayes the great waues of the Sea that ouer-turne the Ship, but the drop that sipes in at the leake shall sinke her also, if it be neglected: let vs not then neglect to purge our soules, because we are not stained with grosse sinnes, considering that the smalles sinnes, often multiplied, are weightie enough to presse downe our soules to the lowest Hell, if we goe not to Christ to be eased of our burden.

And last, we learn here, that the cause of enmitie betweene God and man, is not in God, but in man, who wil not ranke himselfe in the roome of a subiect, and give to the Lord the place of a Commander: there is no question betweene the Lord and man, but this onely, whose will should bee done: the Lord craues that man should subiect himselfe to the will of God, but man aspires to make his owne will the rule of his actions. In this miserable estate liues man not renewed by grace, hee hath set vp within himselfe a will

Gen. 4.
Heb. 1.2.

Aug. de tem.
ser. 5.8.

Though our
sins were ne-
uer so small,
this should
humble vs, that
they are many
for in any
thing many
smalles make a
great.

Cause of en-
mitie betweene
God and man,
is in man.

Eliz. 45. 9.
Miserable is
that man who
maintaines a
contrary will
to Gods will.
Aug. de cor. &
gra. cap. 14.

Mat. 16. 39.

He concludes
the miserable
estate of them
who walke af-
ter the flesh.

Act. 8. 13.

contrarie to Gods most holy wil, *wo be to him that striketh
with his Maker.* If the will of God be not done by vs, afflu-
tedly it shall be done vpon vs. *De his qui faciunt quae non
vult, facit ipse quae vult,* the Lord (faith *Augustine*) in a
maruailous manner doth his will on them who doe that
which hee will not; and therefore woe shall bee vnto all
which are opposite to Gods most holy will. *Quid tam pa-
nale quam semper velle quod nunquam erit, & semper nolle
quod nunquam non erit?* What greater punishment can
there be then this, euermore to desire that which never shal
be, and alway to dislike that which for euer shall be: a wic-
ked man shall never obtaine that which hee desires: but
shall suffer for euer that which he dislikes. For remedie of
this rebellion our Sauiour hath taught vs daily to pray, *Thy
will be done in earth, as it is in heauen;* so we pray, and the
Lord giue vs grace that we may practise it, that in every a-
ction of our life, denying our selues, wee may looke to our
heauenly Father, enquire for his will, and fol'ow it; saying
with our blessed Sauiour: *Not my will, O Lord, but thine
be done.*

VERSE 8.

So then, they that are after the flesh, cannot please God.

Ere the Apostle concludes the miserable estate of
them who walke after the flesh: affirming, that
they doe what they will, they cannot please God. To
be in the flesh, sometime is taken in a good part, for it is
all one with this (to liue in the bodie,) but here it is taken
in an euill part: for to bee in the flesh, and to bee in
Christ, are opposite one to another; so that to bee in the
flesh, is to bee in the state of nature vnregenerate, a stran-
ger from the grace of Christ. And the phrase is very sig-
nificant, for it imports an vniuersall thralldome of mans na-
ture vnto the lusts of the flesh. That speech of the Apostle
to *Simon Magus*, *I see that thou art altogether in the*

gall

gall of bitterness, signifies much more than if hee had said, the gall of bitterness was in him: and the Spirit of God, when he sayes that a man is in his sin, or in his flesh, doth thereby expresse a farre greater corruption of his wretched nature, then if he did say that sinne and fleshly corruptionis in him.

Syricius Bishop of *Rome*, expounds this place of married persons, affirming that they are in the flesh, and so cannot please God; flatly against the Apostles owne commentarike, for hee wrote this Epistle to the godly *Romanes*, among whom were many married persons, such as *Aquila* and *Priscilla*, whom afterward hee commends for godlines, and of whom he sayes, Verse 9. *Tee are not in the flesh, because the spirit of God dwells in you:* so doth the Apostle expound it himselfe: and therefore the Pope is but a peruerse interpreter of the Apostles mind, and his fauourers are but seducers, who will haue vs to seeke out of the boxe of his brest the true fence and meaning of all Scripture.

Alwayes leauing them, let vs marke againe here the miserable estate of such as are strangers from Christ. What an unhappy condition is this, that a man should liue in that state of life, wherein, doe what he will, hee cannot please God? Let *Cain* sacrifice with *Abel*, the Lord shall not accept it; let *Esans* teares, seeking a blessing from his father, be shed as abundantly as *Jacobs* were, when hee sought a blessing from the Angell, yet shall he not preuaile, hee shall not be blessed; let the Pharisee pray in the Temple with the Publicane, hee shall not goe home iustified; and for worldly glory, let him be neuer so high among men, hee is but abomination vnto God; yea, oftentimes worldlings, to whom waters are wrung out of a full cup, are counted blessed and happy; yet is it but ignorance that makes men account much of them, that are despised in the eyes of God. *Ideo malus felix putatur, quia quod sit felicitas ignoratur;* for this cause is an euill man counted happy, because men know not what happiness is. But what euer men be thought

What it is to
be in the flesh.

Syricius ex-
pounds this of
the state of
marriage
wrongfully.

The best acti-
ons of
wicked men
please not
God.

Gen.4.5;
Gen.87.3.8.
Heb.12.17.
Gen.32.26.
Hof.12.4.
Luke.18.11.

.. ..

Psalme.

Aug. in Iean cap.
7.37.18.

of by others, either for his shew of Godlines, or his shew of worldly glory: vnder which two shadowes, the most part of men deceiue the remanent; it is certaine that he only is blessed with whom the Lord is pleased. If the tree be not good, it cannot bring forth good fruit; and if the person be not godly, his actions cannot be acceptable vnto God. It is in Christ Iesus onely that the Father is wel pleased; except we be in Christ, neither can our persons nor actions please the Lord. The Lord translate vs yet further out of this vnhappy estate of nature; the Lord root vs and ground vs in Christ Iesus and stablish vs to abide in him for euer.

VERSE. 9.

Now yee are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

The second part of his application containes consolacion for the godly, and that two-fold.

¶ Consolacion against the remanents of Carnall corruption that are in vs.

 He Apostle hauing discoursed of the miserable estate of them who walke after the flesh, doth now turne him toward the godly, to comfort them, lest they should be discouraged with that remanent carnall corruption which they find within themselves; he shewes them that what hee hath spoken of the vnhappie condition of carnall men, doth no way concerne them; for, *they are not in the flesh, but in the Spirit.* In this Verse, the comfort is first set downe, and then a caution annexed vnto it; the comfort is for the weake Christian; the caution for the presumptuouſe professor: the Apostle so terrifies the wicked, that hee reserues comfort for the godly; and he so comforts the godly, that he confirmes not the wicked in their sinnes. No sort of men are sooner moued with the sharpe speeches of the Word of God, then are the children of God. He hath said before, *they who are in the flesh cannot please God:* lest this should terrifie the godly, hee subioynes; but as for you, *yee are not in the flesh: for the Spirit*

Spirite of God dwelleth in you. Againe, no sort of men are more readie to appropriate vnto themselues the comforts of God, then they to whom they belong not, and therefore for their sakes the Apostle subioynes the caution: *If any man haue not the spirite of Christ, the same is not his.*

Where first, we may learne that the word of God ought so to be handled and received, that it should be applied to the comfort of those who are the sonnes of consolation, and to the conuiction of others: the Apostle doth now yee see apply his former doctrine, letting them to whom hee writes, see the comfort and admonition which out of it ariseth vnto them: so ought we alway to handle & heare the Word of God, as considering what is our part and interest in it; for this Word is written for vs, and doth so neerely concerne vs, that as *Moses saith, It is our life*: it giueth sentence either with or against every man that heares it, being to the one the fauour of life, to the other the fauour of death. When *John Baptist* preached that word of iudgement, *Now the Axe is laid to the root of the tree, every tree that bringeth not forth good fruit, shall be hewen downe and cast into the fire*; his hearers so received it, as a word which touched them neerely, and therefore both People, Publicanes, and Souldiers came to him and asked, *What shall we doe then?* So the Lewes in like manner asked *Peter*, being pricked in their hearts at the hearing of his Sermon, *What shall we doe then?* The same was the voice of the Iaylour to *Paul* and *Silas*, and it shoulde bee the voice of every man as oft as he heares the Word of God condemning his sinnes, *What shall I doe then, that I may be saued?* As meate brought to the table cannot nourish, vntesse it be applied to the mouth, and from hence sent downe into the stomacke: so the Word of God cannot profit vs, vntesse we so heare it, *Vt traietur in viscera quedam anima nostra, & transcat in affecti- ones nostras*, that it be sent into the bowels of our soule, and enter into our affectiōes. If in this manner thou receiuē the Word of God, out of doubt thou shalt be saued by it: but

The word of God should so be handled that it be applied.

Mat.3.10.

Luk.3.10.12.

14.

Act.2.37.

Act.16.30.

Bernard.

How the A-
postle gives
iudgement of
others that are
spirituall.
1 Sam. 1.

A three-folde
iudgement,
firſt of our
ſelues by faith;
ſecondly by
fruities; third-
ly, by reuela-
tion.

1 Cor. 13.5.

Mat. 7.16.

in this is the faile, that moſt part of men heare the Word of God as they would heare an Indian ſtorie, or ſome other ſuch diſcourſe as diſdid not concerne them: whereof it comes, that at this day, after long planting & watering, there is ſo ſmall a ſpirituall growth in grace and godlieneſſe among vs.

Now for the words, *ye are not in the flesh, but in the ſpirit*, that is, as yee heard before expounded, yee are not carnall men, but ſpirituall. Heere it is to be enquired, ſeeing no man knowes the thoughts of a man, but the ſpirit of God, how could the Apostle know that theſe Romanes were ſpirituall? Was not *Eli* deceiued in iudging of *Anna*? ſhe ſought the Lord in the affliction of her ſpirit, and hee iudged that ſhe had been a wicked woman: and may not godly men bee deceiued on the other extremitie, to thinke well of them who are euill indeed? I anſwere, the Apostle doth here write vnto a Church, and a publike fellowship or company of men, ſperate from the remanent of the world, *by the hea-uenly vocation, called to be Saints*, and therefore might vndoubtedly write vnto them as vnto Saints and ſpirituall men, it being alway moſt ſure, that where the Lord gathers by his Word a Church, hee hath alway in the midſt thereof a number that belong to the election of grace.

But to proceed further, and to ſee how farre we may goe in iudging of a priuate man, we muſt know that firſt there is a iudgement of Faith; ſecondly, a iudgement of fruits: Thirddly, a iudgement of extraordinarie reuelation. By the firſt we can onely iudge our ſelues, and know our owne ſaluation, according to that of the Apostle, *prove your ſelues if yee be in the faith, know yee not your owne ſelues, how that Christ is in you, except yee be reprobates?* By the iudgement of fruits we may alſo proceed and iudge of others, according to that rule of our bleſſed Sauiour, *Ye ſhall know them by their fruits, no man gathers grapes of thornes, or figs of thistles. Every good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.* These firſt two are common to euery Christian, the iudgement of fruits being hel- ped

ped by the iudgement of Charicie. Concerning the third, *Simon Peter* knew by extraordinary revelation, that *Simon Magus* was a reprobate, a child of perdition: by it the Apostle *Paul* knew that the same vnfained faith dwelt in *Timothy*, which dwelt before in his grandmother *Lois*, and in his mother *Eunice*: & by it *John* the Euangelist knew that the Ladie to whom he wrote, was an elect Ladie; but as for vs, we are not to presume the election or reprobation of any man by such extraordinary revelation.

Againe, we haue to marke for our comfort, how the Apostle calis them spirituall men, in whom notwithstanding remayned fleshly corruption. The iudgement of the Lord and Satan are contrary: there is in you (saith the deceiuer to the weake Christian) fleshly corruption, therefore ye are carnall: there is in you (saith the Lord) through my grace, a spirituall disposition; therefore ye are spirituall. Satan is so euill, that his eyes see nothing in the Christian, but that which is euill: the Lord is so good, that hee sees no transgression in Israel; hee iudgeth not his children by the remanents of their olde corruption, but by the beginnings of his renewing grace in vs. One dramme of the grace of Christ in the soule of a Christian, makes him more precious in the eyes of God, then any remanent corruption in him can make him odious: therefore is it, that the Lord giues vnto them the names of his *beloued*, his *servants*, his *Sons*, his *Saints*, who are so onely in part, & by a beginning. Both these are true, *he that is borne of God, sinneth not*: & againe, *If we say we haue no sinne, wee deceiue our selues. Istud ex primis noui hominis, istud ex reliquis veteris*; the one wee haue of the fruits of the new man, the other of the remanents of the olde man. Let vs therefore be continually displeased with our inhabitant corruption, that wee despaire not, nor be discouraged; neither let vs so complaine of our sins, that we become false witnessesse against the grace of God which is in vs. If there were nothing in vs, but that we haue by nature, our state were most miserable: but seeing beside

Act.8.

1.Tim.1.5.

2.Tob.1.1.

Comfort, that
the Lord calis
them spirituall,
in whom re-
mayned carnal
corruption,

The Lord e-
steemes of his
children ac-
cording to his
new grace in
them, not
after their
corruption.

1.John.3.9.

1.John.1.8.

Augustine.

Papists will
haue none cal-
led spirituall
men but their
clericis.

Fersus.

The Spirit of
God where he
dwels, works;
where hee
workes, hee
workes not in
vaine there-
fore they can-
not but be spi-
rituall in whom
hee dwells.

Strange, that
two guests of
so contrary
nature as sin
and the holy
Spirit should
dwell in one
man.

beside nature, there is in vs a new workmanship of grace, from the which the Lord accounts vs new and spirituall men, we haue (thaukes be to God) matter of comfort.

As Satan is a liart in denying the name of spirituall men to men regenerate, so his suppostis, aduersaries of the truth of Christ, are lying deceiuers, and vnjust robbors, when they restraine this name to such as are of their Cleargie, which here the Apostle makes cōpetent to every man in whom the Spirit of Christ dwelleth. *Spiritualem non facit vestis, locus, officium, opus, sed Spiritus:* It is neither garment (sayes one of their owne) nor place, nor office, nor externall worke, that makes a man spirituall, but the holy Spirit dwelling in him.

Because the Spirit of God dwells in you.] Hec subioynes here the confirmation of his former comfort, hee hath said vnto them: *ye are not in the flesh*, he proues it, *the Spirit of God dwells in you*; therefore yee are not in the flesh, nor carnall, but spirituall. The necessitie of the consequence depends vpon the middest; that the Spirit of God where hee dwells, is not idle but works; where he works, he workes not in vaine, but effectuates that which he intends, he transformes them in whom hee dwells, into the similitude of his owne Image, he is compared to fire that giues light, euen to them who are far off, & heat to them who are neer-hand, but transchangeth those things into the nature of fire, which are cast into it, with so maruellous a vertue; that Iron which is cold by nature, being put into the fire, becomes hot and burning: so doth that holy Spirit illuminate every one who comes into the world, but hee changeth all those in whom he dwelleth, he transformeth them into his owne similitude, and endueth them with an holy and heauenly disposition, then his argument is sure, *the Spirit of God dwelleth in you*, therefore yee are not carnall but spirituall.

In the end of the last Chapter the Apostle said, that sinne dwelleth in the man regenerate; *It is not I, but sinne that dwelleth in mee*, and here hee saith that *the Spirit of God dwel-*

*dwelletb in the man regenerete : this is strange, that two
guests of so contrarie natures, should both at one time haue
their dwelling in man. I compare the soule of man regene-
rate, to the house of Abraham, wherein there was both a
free woman Sarab, and a bond woman Hagar, with their
children. Ismael the sonne of the bond woman, borne after
the flesh, is older and stronger then Iсаac, the sonne of the
free woman, borne after the Spirit, that is, according to the
promise : he disdaines little Iсаac as weaker, and persecutes
him; yet the comfort of Iсаac is, that though Ismael dwell
in the house of Abraham for a while, hee shall not re-
maine: the sonne of the bond woman shall be cast out, and
shall not inherit the promise with the sonne of the free wo-
man : such an house is the soule of a Christian, there dwel-
leth in it at one time, both old Nature and new Grace, with
their children: the old man, at the first, being older & stronger
than the new man, doth persecute him, and seekes by all
meanes to oppresse him; but at the last, he shall be cast out.*

This Metaphor of dwelling, doth also yeld vnto vs ex-
ceeding great comfort: in all other habitations the lodging
is larger then the inhabiter; but this is maruellous, that the
lodging here is so little, and the inhabiter so great: that in-
finite Maiestie, whom the Heauen of Heauens cannot con-
taine, who hath Heauen for his Throne, and Earth for his
Footstooles, hath chosen for his dwelling and place of rest,
the soule of him that is poore, contrite, and trembles at his
Word. A wonderfull mercy, that the highest maiestie should
so farre dimit the selue, as that passing by all his other crea-
tures, hee should make choice of man to bee his pleasant
Sanctuarie.

From this it is evident, that this dwelling doth designe
some speciall presence of God with his own children, which
he shewes not vnto others: it is true, he is present in euery
place, bounded within no place, he containes all things, vnc-
ontained of any: where he dwelleth not as a Father, there
hee sits as a Judge, and is a terror: which manner of way
the

*Rom. 9.19.
The soule of
man regene-
rate compared
to the house of
Abraham.*

*Maruellous,
that the inhabi-
tter is larger
than the habi-
tation.*

*The speciall
glory of a chri-
stian is, that
God dwells in
him.*

Worldlings
may exceede
him in worldly
gifts, but can-
not match him
in this.

Deut. 33.12.

They should
be honoured
in whom
Christ dwels.

Gen. 41.42.

Psalme 15.

The Metaphor
of dwelling
imports a con-
tinuance of
Gods presence
with his chil-
dren.

the damned are continually vexed with his presence ; but in the Christian he dwels as a Master in his owne Family, as a Father with his children, quickning, ruling, and preserving them and providing for them. Worldlings may match the Christian in exterrnal gifts , but cannot compare with him in this internall glory, though without hee bee but an earthen vessell, yet hath he within an heauenly treasure, for he is the habitation of God , in whom the Lord dwels by his Spirit. It was *Beniamin* his glory, that the Lord should dwell betweene his shoulders; and the glory of *Ierusalem*, that there the Lord dwelt betweene the Cherubins ; but most o' all the glory of a Christian, that the Lord dwelleth betweene the secrets of his soule : let worldlings reioyce in their outward priuiledges, and in their presumptuousminds leape like the mighty mountaines , esteeming themselves high as mount Basan ; yet this is the glory of a Christian, that God delights to dwell in him.

Let vs therefore make much of them who feare the Lord; though in regard of their outward estate they were never so base, we should not be ashamed to doe them honour for his sake who dwelleth in them. *Darius* preferred *Daniel*, because the spirit was excellent in him; and *Pharaok* honoured *Joseph*, because the spirit of God was in him ; yea, the Angels are content to be Servants and Ministers to them who feare the Lord; they honored Shepheards for Christs sake with their presence, which they did not to King *Herod* for all his glory: and shall not we delight in Gods excellent ones vpon earth? Surely, *He shall dwell in the Tabernacle of God, in whose eyes a vile person is contemned, but he honou- rcth them, who feare the Lord. Hrcby we know that we are translat'd from death to life, because we loue the brethren.*

Not onely doth this Metaphor of dwelling import a familiar presence, but also a continuance thereof, for hee sojourns not in vs as a stranger that lodges for some dayes, or Moneths in a place, but hath settled his residence, to dwell in vs for euer: how euer by temporal descriptiōs he humbles vs, yet

yet shall he never depart from that soule which once he hath sanctified to be his own habitation: and this comfort is confirmed to vs by most sure arguments. The first is taken from the nature of God; *Hee is faythfull* (saith the Apostle) *by whom we are called to the fellowship of his Son Iesu Christ our Lord: hee will confirme vs, to the end that wee may bee blamelesse in the day of our Lord Iesu.* And againe (saith he) *I am perswaded that he who hath begun this good worke in you, will performe it, vntill the day of Christ.* That word which the Lord spake to *Jacob*, standes sure to all his posteritie, *I will not forsake thee, till I have performed that which I promised thee.* The Couenant of God is perfect and euerlasting, and therefore, with *Dauid*, we will giue this glory vnto God, that he will performe his promise vnto vs, and bring forward his owne worke in vs to perfection. The second argument is taken from the nature of that life which Christ communicateth to his members, it is no more subiect vnto death: *Wee know that Christ being raised from the dead, dies no more.* This life (I say) is communicated to vs, for it is not we that liue, but Christ that liues in vs. And the third is taken from the nature of that seed whereof wee are begotten; for, as the seed is, so is the life that comes by it: now the seed (saith the Apostle) is immortall, *Wee are borne of new, not of mortall seed, but immortall; our life therefore immortall.*

But againe this is obiected, that the Spirit of the Lord departed from *Saul*; & that which *Dauid* prayes, *Take not thine holy Spirit from me.* To this I answer, that the spirit is taken sometime for the common and externall gifts of the spirit, such as are bestowed aswell vpon the wicked as vpon the godly, as the gift of Prophesie, Gouernment, working Miracles, and such like; and these once giuen, may be taken away againe in this sence it is said, God tooke the Spirit that was vpon *Moses*, and gaue it vnto the seuenie Elders: and so also it is said, that the Spirit of God departed from *Saul*, there it is put for the gift of government: sometime

Three arguments to prove that the regenerate are sure of perseverance in grace.

1. From the nature of God, who begets vs.

Pbil.1.5.6.

2. From the nature of that life communicated to vs.

Rom.6.9.

From the nature of that seed whereof we are begotten.

1.Pet.1.22.

How the Spirit of God is said to depart from *Saul*.

1.Sam.16.14.

Psal.51.11.

How David
prayeth that
God would
not take from
him his holy
Spirit.

In spirituall
desertions we
must distin-
guish between
that which is,
and which we
feele.

Essay. 6.13.

Chrysost. in
Mat. hom. 14.

What great
benefits come
to the soule by
the dwelling
of Christ's spi-
rit in vs.

time againe it is taken for the speciall and internall gift of sanctification: this Spirit once giuen is neuer taken away, for this gift and calling of God is without repentance, that is, they neuer fall vnder revocation.

To the second, when *David* saith, *Take not thine holy spirit from me; and restore me again to the joy of thy salvation:* this imports not a full departure of Gods Spirit from him, otherwise he could not haue prayed; but that his sinne had diminished the sense and feeling of that operation of the Spirit in him which hee had wont to feele before: and so is it with others of Gods children, that either the neglect of the spirituall worship, or the commission of some new sins doth so impaire the sense of mercie in them, that to their iudgement the Spirit of God hath iustly forsaken them. This I confesse is a very heauie estate, and more bitter to them that haue fel: before the sweetnesse of Gods fauour, than death it selfe, yet even in the same estate wherein no comfort is fel: let patience sustaine men, let them learne to put a difference betweene that which they feele, and that which is, and remember that this is a false conclusion, to say the Spirit of grace is not in thee because thou canst not feele him; for as there is a substance in the Oake or Elme, euen when it hath cast the leaues, so is there grace in the heart, many times, when it doth not appeare, and these desertions which endure for a while, are but meanes to effectuate a iuerer communion, *ἀνεγεγένεται τῷ πνεύματι σαρκὸς*, &c. he turneth away from thee (saith *Chrysostome*) for a short while, that he may haue thee for euer with himselfe.

Now it remaines that wee consider of those benefits wee haue by the dwelling of Christ's Spirit in vs, and of the duti-
ties which we owe againe vnto him. The benefits are many
and great. *Si enim tanta sit vis anime in massa terra sustinenda, mouenda, impellenda, quanta erit vis Dei in anima,*
qua natura agilis est mouenda? For if the soule bee of such
force to giue life and motion to this bodie, which is but a
masse of earth what shall the Spirit of God doe vnto our
soule,

soule, which naturally is ag^l? The wonderfull benefits that the bodie receiues by the dwelling of the soule in it, may lead vs soone way to consider of those great benefits which are brought vnto the Soule by the dwelling of the Spirit of God in vs.

But of many we will shortly touch these two onely: the first is, that where this holy Spirit comes to dwell, hee repaires the lodging; Man by nature being like vnto a ruinous pallace, is restored by the grace of Christ. This reparation of man is sometimes called a new Creation, sometimes regeneration, and it extends both to soule and bodie: as to the soule, the Lord strikē vp new lights in the minde, restores life to the heart, communicates holinesse to the affections; so that where before the soule was a habitation for vncleane spirits, lying vnder the curse of *Babel*, the *Iam* and *Zym* dwelling in it, the *Ostriches* lodging, the *Satyres* dancing, the *Dragons* crying within her palaces, that is, defiled with allsorts of vile and vncleane affections; the Lord Iesus hath sanctified it to bee a holy habitation to himselfe. And as to the reparation of our bodies, it consists partly in making all the members thereof weapons of righteousness in this life, and partly in deliurance of them from mortallitie and corruptibilitie, which shall bee done in the day of Resurrection; which for the same cause is called by our Saviour the day of regeneration, for then shall hee change our mortall bodies, and make them like vnto his owne glorious bodie: thus by his dwelling in vs, haue we the reparatiōn both of our soules and bodies.

The other benefit wee enjoy by his dwelling in vs, is the benefit of prouision; where hee comes to dwell, hee is not burdenable after the manner of earthly Kings, but his reward is with him: for he hath not chosen vs to be his habitation for any need he had of vs, *sed ut haberet in quem collocaret sua beneficia*, but that he might haue some on whom to bestow his benefits: *non indiget nostro ministerio ut dominis seruorum, sed sequimur ipsum ut homines lumen sequuntur*,

I
He repaires
the whole
lodging of
soule and
body.

Ezay 3.11.
What vgly
gueſts dwelt in
vs before hee
came to poſ-
ſe vs.

2
Hee prouides
all necessaries
where he
dwells.
*Iren. cont. val.
lib. 4. cap. 28.*

quoniam, nihil ipsi prestantes, sed beneficium a lumine accipientes: he hath no need of our seruice, as other Lords haue need of their seruants, but we follow him as men follow the light, giuing nothing to it, but receiuing a benefit from it.

Not like kings of the earth, who ofte times are burdenable to them with whom they lodge.
Aug. de verb. Apost. ser. 15.

Psal. 84.11.

What duties of thankfulness we owe to our Lord who dwells in vs.

Ephes. 4.30.
1. Thes 5.19.

I
That we discerne the voice of our Master and obey it.
Mat. 8.9.

It fals commonly out, that where men of meane estate receiue to lodge those that are more honourable, they dislasse themselues to ease their guests, but if thou receiue this rich Spirit of the Lord to lodge, *non angustaberis, sed dilataberis*, thou shalt not bee straited, but shalt bee enlarged, saith *Augustine*: he knew the comforts he reaped by this presence of God, & therefore could speake the better thereof ynto others; *Quando hic non eras, angustias patiebar, nunc implesti cellam meam, & non me exclusisti, sed angustiam meam.* When thou Lord dweltest not in me, much anguish of minde oppressed mee, now thou hast filled the cellers of my heart, thou hast not excluded mee, but excluded that anguish which troubled me. In a word, the benefits wee receive by him, doe not onely concerne this life, but are stretched out also to eternall life. *David* comprises all in a short summe, *The Lord is a light and defence, he will give grace and glorie, and no good thing shall be withholden from them that loue him.*

The greater benefits we haue by the dwelling of Christ in vs, the more we be obliged in our dutie to him. O how shoulde that house bee kept in order, wherein the King of glory is resident? What daily circumspection ought to bee vsed that nothing be done to offend him? not without cause are these watchwords giuen vs, *Grieve not the Spirit, quench not the Spirit.* There are none in a Family, but they discerne the voice of the Master thereof, and follow it, they goe out and in at his commandement: if hee say vnto one, *Goe*, he goeth, if to another, *Come*, he commeth: if the Lord bee our Master, let vs heare every morning his voice, and enquire what his will is we should doe, with a promise to resigne the gouernment of our hearts vnto him; for it is certaine he will not dwell where he rules not: as he will admit

no vncleane thing within his holy habitation, so will hee not dwell with the vncircumcised in heart; the Lord will not take a wicked man by the hand, nor haue fellowship with the throne of iniquitie, If holy men, when they see brothels, abhor them, and goe by them, how much more shall wee thinke that the most holy Lord will despise and passe by their soules which are polluted, rather like to the filthy stews of *Sodom*, than the holy Sanctuarie of *Sion*, for the Lord to dwell in?

And if hereby the weake conscience be cast downe, reasoning within it selfe; alas, how can my beloued dwell with me, who am so polluted and defiled? remember that the more thou art displeased with thy selfe, the more thy Lord is pleased with thee: for thy daily pollutions hee hath appointed daily washings in that fountaine which he hath opened to the house of Dauid for sin and for vncleanness. S weepe out thy sins every day by the beosome of holy anger and reuenge, and water the house of thy heart with the teares of contrition, *Quoniam sine aliquo vulnere esse non possumus, medelis spiritualibus vulnera nostra cureremus*: Seeing wee cannot be without some wounds of conscience, let vs daily goe to the next remedie, that with spirituall medicines we may cure them, chastiſing our selues every morning, and examining our selues vpon our bed in the euening.

And againe, seeing we are made the Temples of the Holy Ghost, there should bee within vs continuall Sacrifices offered vnto God of prayer and praysing, together with a daily slaughter of our beastly affections. Ameng the Israelites, Princes were knowne by the multitude of their Sacrifices which they offered vnto God; but now they who sacrifice most of their vncleane affections, are most approved as excellent Israelites of the Lord, who can best discerne an Israelite. From the time the Lord departed from Ierusalem's Temple, the daily sacrifice and oblation ceased: and where there is not in man, neither prayer nor praysing of God, nor mortification of his beastly lusts; but the

Macay. hom. 13.

That euery day he sweepe
and water his
chamber with
theosome
and teare of
repentance.
Zach. 13.1.

Cyprian.

That in his
Temple there
want not mor-
ting and eue-
ning sacrifice.

Macay. hom. 13.

spiritual Chaldeans hath come in, and taken away this dailly sacrifice, it is an evident argument that the Lord dwelleth not there.

Bastard professors lodge
this holy spirit
in a wrong
roome.
Ephes. 3.17.

1. Cor 6.20.

Humble
gestures of the
body in pub-
like exercises
of diuine wor-
ship prophanely
scorned by
some.

Last of all, let vs marke heere that the Apostle saith; this dwelling of the spirit is in vs, it is not without vs; *The Kingdome of God is within vs*, if he dwell, he will dwell in our hearts by faith, for he himselfe requires the heart. As for them who lodge him in their mouthes by professing him, in their eyes by aduancing them to heauen, in their hands by doing some workes of mercie, and not in their hearts, these are carnall men, not spirituall, pretend what they will: Hypocrites who draw neere the Lord with their lips, but their hearts are farre from him; accursed deceiuers who hauing a male in their flocke, vow and sacrifice a corrupt thing vnto the Lord: which I doe not speake as if I did condemne the outward seruice done in bodie to the Lord, prouided it flow from the heart. *Yee are bought with a price, therefore glorie God in your bodie, and in your spirit, for they are Gods.*

And this also is to be marked for the amendment of two sorts of men among vs, who are in two extremities: wee haue some who are become scorneres of the Grace of God in others; neither can they bee humbled themselves in the publike assemblies of Saints, nor bee content to see others expresse their inward motion by outward humiliation, they sit downe in the throne of God, and condemne others for hypocrisie, not remembraunce, that sinne of hypocrisie is to be referred to the judgement of God, who onely knowes the heart, & that those same things which they mislike in their brethren, the Lord hath allowed in others. The Apostles precept commands vs to lift vp to the Lord pure hands in prayer. *Dauid's practice teaches vs to aduance our eyes to the Lord: shall not thy brother lift vp his hands & his eyes to the Lord? shall he not sigh to God, nor mourn in his prayers like a Doue, as Ezekiah did, but thou incontinent wilt taxe him of hypocrisie? we read that Jacob sought a blessing from*

from the Lord with teares, and obtained it: *Esau* sought a blessing from his father with teares and crying, and obtained it not: were the teares of *Jacob* the worse, because *Esau* also shed teares? *Judge not, lest thou be iudged*, the judgement of Hypocrisie (as I haue said) belongs to the Lord.

On the other extremitie are they, who thinke they haue done enough when they haue discharged some outward exercises of Religion, though they take no paine to sanctifie the heart to workes of diuine Seruice. On the Sabbath they come to the house of God, they bow their heads like a bulrush with the rest, they pray and prayse the Lord in the exterrnall formes with the rest of the Congregation, but consider not whether or no they come into the Temple by the motion of the Spirit, as *Simeon* did, if they pray and prayse the Lord with prepared hearts, as *David* did; neither trie they when they go out, whether or no they haue met with the Lord, found mercie, and returne home to their houses iustified as the Publican did. It is true, wee are to gloriſie God with our bodies, because they are his, but most of all with our spirits, because God is a Spirit, he loueth truth in the inward affection, and delights to be worshipped in Spirit and truth.

We are called by the Apostle, the Temples of God. *Sa-
lomons* Temple the further in, was the furer: in the outward Court stood an Altar of Brasse, whereupon Beasts were sacrificed: in the inward Court was an Altar of Gold, whereupon Incense was sacrificed; but the Sanctuarie, or most holy place did farre exceed them both; in it was nothing but fine Gold; in it the Lord gaue his Oracles from betweene the Cherubins; in it stood the Arke of the Couenant, wherein were the Tables of the Law. And so indeed the Christian ought to bee holy without, his lookes, his wordes, his wayes, should all declare that God dwelleth in his heart, he should haue engrauen, as it were, in his forehead, *Holinesse to the Lord, as Aaron had*, but much more should hee bee holy within: betweene the secrets of his

Superstition-
fly abused
by others.

Seeing we are
the temples of
God, we,
should be
more beautiful
within then
without.

Exod. 28.36.

Soule shoud the Lord haue his residence, and in his heart the testimonie of God, which is, the Word of God shoud dwell plentifully.

But the wick-
ed are compa-
red sometime
to open, and
sometime to
painted Sepul-
chers.

Mat. 23.27.

Psal. 32.2.

Iob. 1.47.

Rom. 2.29.

The seconde
great question
in religion is
this, who are
Christians.

Mat. 11.3.

A soueraigne
rule whereby
Christians of
all estates must
be tryed.

But as for the wicked, they are either compared to open Sepulchres, their mouth being like that Gate of the Temple called *Shallecheth*, out of which was carried all the filth of the Temple, the abomination of their heart being made manifest by their mouth; or then in their best estate they are compared to painted Sepulchres, beautifull without but within full of rotteness, *having a shew of godlinesse, wanting the power therof; but, the man is blessed, in whose heart there is no guile: he is a Nathaniel indeed, a true Israelite, who is one within, whose prayse is not of men, but of God.*

But if any man haue not the Spirit of Christ, the same is not his.] The comfort being ended, now followes the Cau-
tion. Euery man (faith *Salomon*) boasts of his owne good-
nesse; but the Lord (faith the Apostle) knoweth who are
his. As the first great question in Religion is concerning the
Sauiour of the world, *Art thou he who is to come, or shall we looke for another?* so the second is concerning them who
are to be saued: if the iudgement be referred to man, now
euery man among vs accounts himselfe a Christian: If
iudgement be sought from the Lord, here hee giues one an-
swere for all: *If any man haue not the spirit of Christ, the
same is not his.*

Albeit among men there bee an allowable difference of
estates; yet concerning Christianitie, both King and Sub-
iect, rich and poore, learned and unlearned, come all to bee
tryed by one rule. It is a common thiug among men to e-
steeme somewhat more of them selues for the priuiledge of
their estate, wherein they excell others; but the Apostle
destroys the pride of all their glorie with one word, *If any
man; so he speakes without exception: bee what thou wilt
beside, bee thou never so noble, never so rich, never so
learned, if thou haft not the Spirit of Christ, thou art none
of his; all the priuiledges of men without Iesus are nothing,
that*

that which is high among men, is abomination to God. Man in his best estate is altogether vantie, the glory of flesh is but as the flowre of the field: the Spirit of the Lord iudgeth of all the glory of man as the pompe of *Agrippa*, hee came downe saith Saint *Luke*, *as a wilder parrasite*, it is all but fantasie and vanishing shewes: nothing commends vs to God, but this one, to haue the Spirit of Christ dweling in vs.

Againe, we see here that Christ and his Spirit cannot be sundered, except men will crucifie againe the Sonne of God. Let no man therefore say that hee hath Christ, vnlesse he haue the Spirit of Christ. As he is not a man who hath not a Soule, so he is not a Christian who hath not the Spirit of Christ: no man counteth that a member of his bodie, which is not quickned by his Spirit; no more is he a member of Christ, who hath not the Spirit of Christ: *Hereby we know that we dwell in him, and hee in vs, because he hath ginen vs of his Spirit.* And as Christ and his Spirit are not sundered, so cannot the Spirit be sundered from the fruits of the Spirit; now the fruits of the Spirit, are *Loue, Joy, Peace, Long-suffering, Gentlenesse, Goodnes, Faith, Meeknesse, Temperance.* If the Spirit of Christ dwell in vs, and if wee live in the Spirit, let vs walke in the Spirit: this is the conuiction of carnall professors, that while they say the Spirit of Christ is in them, they declare none of his fruits in their conuersation: but to infist somewhat more in this same purpose.

Wee are to know, that the effects and operations of the Spirit are two-fold: the one is generall and common operation which he hath in the wicked, for he illuminates every one who commeth into the worl'd. Neither can any man say that *Iesus is the Lord, but by the Spirit:* every spark of light, and portion of truth, be it in whom it will, flowes (out of doubt) from this holy Spirit. That *Caiaphas* and *Saul* can Prophecie, that *Iudas* can Preach, all is from him: but of this manner of operation is not here meant; for this way he

Act.13.33.

Christ and his
Spirit are not
sundered.

1. John.4.13.

Gal.5.22.23.

34.

Operations of
the Spirit are
two-fold.

I
External, com-
mon to al men
John.1.
1. Cor.12.3.

²
Internall and
proper to the
godly.

Three effects
wrought by
the speciaall o-
peration of
the Spirit in
the godly.

I
Sanctification.

²
Intercession.

worketh in the wicked, not for any good to them, but for the aduancement of his owne worke. The other kind of the Holy Ghosts operation is speciaall, and proper to the godly; by the which he doth not onely illuminate their minds, but proceeds also to their heart, and workes this threefold effect in it, Sanctification, Intercession, and Consolation.

First, he is vnto them a Spirit of Sanctification, renewing their hearts by his effectuall grace, he first rebukes them of sinne, he wakens their conscience with some sight of their iniquities, and sense of that wrath which sinne hath deserved: whereof arises heauiness in their hearts, sadness in their countenance, lamentation in their speech; and such an alteration in their whole behauour, that their former pleasures become painful vnto them, and others who knew them before, wonder to see such a change in them. From this he proceeds, and leads them to a sight of Gods mercie in Christ, hee inflames their hearts with a hunger and thirst for that mercie, and workes in their hearts such a loue of righteousness, and hatred of sinne, that now they become more afraid of the occasions of sinne, then they were of sinne it selfe: this resistance made to the temptations, this care to eschew the occasions of sinne, is an vndoubted token of the Spirit of Christ dwelling in thee.

This is the first operation of the Spirit, but it is not all, he proceeds yet further by degrees, for the Kingdome of God is as if a man should cast seed into the earth, which growes vp and we cannot tell how: first, it sends out the blade, secondly, the eares, & then the cornes; so proceeds the Kingdome of God in man by degrees. In the second place the holy Spirit becomes to the godly a Spirit of intercession, so long as wee are bound with the cords of our transgression: we cannot pray, but from the time he once looses vs from our sinnes, he openeth our mouth vnto God, he teacheth vs to pray, not onely with fighes and sobs that cannot bee expressed; but also puts such words into our mouthes as wee, our selues who speake them, are not able to repeate againe.

And

And thirdly, he becomes vnto them the Spirit of Consolation: if he be vnto thee a sanctifier, and intercessour, hee shall not faile at the last to be thy Comforter: if at the first after that thou haft sent vp supplications, thou find not his consolation descending vpon thee, bee not discouraged, but be the more humbled; for alas, our sinnes shorten his arme, and the hardnessse of our hearts holds out his comforts: we must fall downe with *Marie*, and lie still washing the feet of Christ with our teares, before he take vs in his armes to kisse vs with the kissons of his mouth; and if wee find these effects of his prelence going before humiliation of our heart, and the grace of Prayer, we may be out of all doubt that his consolation shall follow after.

Of this it is yet further evident, against all those who denie that the Christian may be sure of his saluation, that he who hath the Spirit of Iesuſ, knowes that he hath him: as he who bath life feeleſſly that hee hath it, and is able truly to say, *I live*: ſo he who hath the Spirit of Iesuſ, knowes by feeling that he hath him, and is able to ſay in truth, *Christ lineth in mee. Know yee not (ſaith the Apostle) that Christ Iesuſ is in you, except yee be reprobates?*

This ſhall bee further confirmed by conſidering those three names which are giuen to the holy Spirit, from his operation in vs: he is the *Seale*, the *Earneſt*, the *Witneſſe of God*: the vſe of a Seale is to conſirme and make ſure. One of theſe two therefore muſt the Papists ſay, that either none are ſealed by the holy Spirit, or else they muſt confeſſe, that they who are ſealed are ſure. If they ſay that none are ſealed by his Spirit, they ſpeak againſt the maniſt truth of God, *Grieue not the holy Spirit, by whom yee are ſealed againſt the day of Redemption.* And if they denie that they who are ſealed by him, are ſure of that ſaluation which God hath promiſed and he hath ſealed, they blaſphemē, calling him ſuch a Seale as makes not them ſure who are ſealed by him: hee who hath the Seale of a Prince, reſts assured of that which by the Seale is conſirmed to him: and ſhall not

3
Consolation.

Mat. 26.

That a Christian who hath Gods Spirit knowes that he hath him.

Gal. 2. 20.
2 Cor. 13. 5.

And therfore may be ſure of ſaluation, is proved by three names giuen to the holy Spirit.

I
He is Gods Seale.
Ephes. 4. 30.

2
Gods earnest.
1 John, 3, 10.

Rom, 8, 16.

3
Gods witnesse.

Sinne causeth
the Lord to
deny his owne
creatures.
Luke, 13, 17.

the Seale of the liuing God, the Spirit of promise, confirme that man in the assurance of saluation, who hath receiued him. Neither is he onely the Seale of God, but he is also the earnest of our inheritance, and the witnesse of God: hee that belieueth in the Sonne, hath a witnesse in himselfe: what will the aduersarie of Christian comfort say to this? If yee say that there are none to whom Gods Spirit witnesse mercie from God, yee speake against the Apostle, *The Spirit beares witnesse to our Spirit that we are the Sonnes of God:* or if yee say that those who haue this testimonie of the Spirit, are not sure of mercie, yee blasphemē as before, and speake yet manifestly against the Apostle, who saith that the witnesse of this Spirit vnto our Spirit, makes vs to cry, *Abba Father.* But we will speake more of this hereafter.

But now to conclude this Verse: seeing hee who hath not the Spirit of Christ, is none of his, whose then shall he be? certainly he is the vassall of Satan; the Lord shall denie him, the Lord shall disclaime him, as not belonging to him: *Depart from me yee workers of iniquitie, I know not whence yee are.* O the bitter fruit of sinne! which causeth the Lord to denie that creature to be his, which once hee made to his owne Image. Let vs therefore hate our sinne vnto death, let vs in time make haste to depart from iniquitie, which shall at the last draw on that sentence vpon the wicked: *Depart from me.* The Lord deliuer vs from it through Iesu Christ our Lord.

VERSE 10.

And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life for righteousness sake.

Hitherto hath the Apostle comforted the Christian against the remanents of sinne: now he comforts him against the fruits and effect of sinne, which he findeth in himselfe. The godly might haue objected; Yee haue said before, the fruit of carnall wisdome is death, are wee not subiect vnto death, and so to the fruits and effects of sinne? What can wee iudge, but that wee are carnall? To this hee answeres: first, by a confession, it is true that the bodie is dead because of sinne, but if Christ be in you, the Spirit through his righteousness is endued with life: yee are not therefore so much to conclude that yee are carnall, because death, through sinne, is entred into your bodies, as to confirme your selues in this, that life through the righteousness of Christ is communicated to your soule, and so the summe of his comfort will bee this, the death whereunto you are subiect, is neither totall nor perpetuall: that it is not totall, hee declares in this Verse, for it strikes not vpon the whole man, but vpon the weakest part of man, which is his bodie; as for his most excellent part which is his soule, it is partaker of a life that is not subiect vnto death. That it is not perpetuall, he declares in the next Verse, our bodies shall not abide for euer vnder the bands of death, the Spirit of Christ that now dwels in them, shall at the last raise them vp from death, and clothe them with immortallitie and incorruptibilitie.

If Christ be in you.] Before the Apostle bring in his comfort, he permits a condition: to teach vs, that the comforts of God belong not indifferently vnto all men: hee who is a stranger from Christ, hath nothing to do with these comforts. When our Sauiour commanded his Disciples to pro-

2.
Consolation
against the
fruit of sinne,
specially a-
gainst death,
whereunto we
are subiect.

The death
whereunto we
are subiect is
neither totall
nor perpetual.

The comforts
of God are not
common to all
men indiffe-
rently.
Mat.10.11.13.

Mat.7.6.

2. Regg.18.

Christ dwel-
ling in vs is by
his Spirit: no
carnall pre-
sence required
to make our v-
nion with him.

Act.3.21.

Aug. Epist.57.
ad Dardan.

Act.1.11.

proclame peace vnto every house they came to; hee foretold them, it should abide vniely wth the sonnes of peace: hee forbad them in like manner to giue those things which were holy vnto dogges, or cast pearles before Swine. This standes a perpetuall Law to all Preachers, that they presume not to proclame peace to the impenitent and vnbeleueing; but as Iehu spake to Iehoram's horseman, *What hast thou to doe with peace?* So are wee to tell the wicked, who walke still on in their sinnes, that they haue nothing to doe with that peace preached by the Golpell.

Secondly, if we compare the former Verse with this, we shal see that the manner of Christ's dwelling in his children is by his Spirit. To make vp our vniion with Christ, it is not needfull that his humane nature should be drawne downe from heauen, or that his body should be every where, as the *Vbiqutaries* affirme; or that in the Sacrament the bread should be transubstantiate into his body, as the Papists imagine: his dwelling in vs is by his spirit, and our vniion with him is spirituall; neither yet by so saying, do we diuide his two natures, for they are inseparably united in one personall vniion, which vniion, doth not for all that import that his humane nature is extended ouer all, as his diuine nature is. *The heauens must containe him, till he come againe. Nolidubitare, si iesus hominem Christum, unde venturus est:* Put it out of doubt, that the man Christ Iesu is in that place from whence he shall come: Keepe faithfully that Christian confession, *He is risen from the death, ascended into Heaven, and sits at the right hand of the Father, and that he shall come from no other place but from Heaven, to judge the quicke and the dead:* and hee addeth that which the Angell said to his Disciples, *This Iesu who is taken vp from you into Heaven, shall so come as ye haue seene him goe into Heaven:* that is, (saith *Augustine*) in eadem carnis forma atq; substantia cui profecto immortalitate dedit, natura non abstrahit: that is, in that same forme and substance of flesh to the which he hath giuen immortalitie, but hath

hath not taken away the nature thereof. *Secundum haue non est putandum, quod ubique est diffusus, ubique per id quod Deus, in celo autem per id quod homo*, according to his nature wee are not to thinke that hee is in every place; it is true, that as God, he is every where, but as man, he is in the Heauens: and this is for the condition.

Now to the comfort: wee haue by Iesu Christ a three-fold comfort against death, whereof two only here are touched. The first, that the death whereunto we are subiect is not totall. The second, that the nature and qualitie of our bodily death is changed. The third, that it is not perpetuall, the bodie shall not for euer lie vnder death. The Ethnickes had also their owne silly comforts, but nothing comparable to ours. *Nazianzen* records, that *Cleopatra Queene of Egypt*, demanding of certaine learned men, what kind of death was without the bitter sense of pain, receiuers this awer: there is no death without dolour, but that death was most gentle which was brought on by the Serpent *Apis*; and namely, that kind thereof which is called *Hypnale*: because they whose flesh is enuenomed with the poysone therof, do incontinently sleep vnto death: for which cause also she made choice of it. And *Seneca* being by *Nero* to be executed to death, got it left to his owne pleasure (as great fauour shewed vnto him) to make choice of any death hee pleased, he chose to bleed to death in hot water. Others among them that offered themselues to most feareful deaths, such as *Certius Regulus*, and others, had no comfort to sustaine them, but a silly hope of immortal fame of their affection to their country. It was (faith *Austine*) the silly comfort of the *Gentiles* against the want of buriall, *Caro regitur, qui non habet urnam*: and as comfortlesse is the comfort of many basst and Christians, which stands onely in a faire sepulchre, prouided before-hand for themselues in an honourable burial, commanded & expected of them before death, and in abundance of worldly things, which they leaue to theirs behind them; all which, as saith the same Father,

The comfort
of Ethnickes
against death,
not compara-
ble to ours, and
our courage
inferior to
theirs.

Tit.1.16.

Our bodies are
not onely mort-
tall, but dead.The officers
of death haue
bound vs al-
readie.

Gen.3.19.

Therefore
should we liue
in the body
vnder feare.
1.Pet.1.12.
Phil.2.12.

vinorum sunt solatia, non mortuorum, are comforts to them that are behind, but no helpe to them who are dead. I note this, that considering the magnanimitie of these Ethniques in suffering of death ; notwithstanding the weake and small comforts which they had to sustaine them, we may bee ashamed of our puillanimitie, who hauing from Christ most excellent comforts against death, are afraid at the smallest remembrance thereof. An euident argument that albeit many professe him, yet few are partakers of his power, life, and grace, and that many haue him dwelling in their mouthes, in whose hearts he dwelleth not by his Spirit.

The bodie is dead.] He sayes not, The bodie is subiect to death, but by a more significant manner of speech, hee saith, The bodie is dead. There is a difference betweene a mortall bodie, and a dead bodie : *Adams* bodie before the fall was mortall, that is, subiect to a possibilitie of dying : but now after the fall, our bodies are so mortall, that they are subiect to a necessitie of dying : yea, if we will here with the Apostle esteeme of death by the beginning thereof, our bodies are dead alreadie. The Officers and Sergeants of death which are dolours, infirmities, and heauie diseases haue seized alreadie vpon our bodies, & marked them as lodgings, which shortly must be the habitation of death, so that there is no man, who is not presently dead in some part or other of his bodie. Not only is the sentence giuen out against vs. *Thou art dust, and to dust thou shalt returne*, but is begun to be executed : our carkasses are bound with cords by the Officers of death, and our life is but like that short time which is granted to a condemned man, between his doome and his execution ; all which the Apostle liuely expresses when he sayes, *The bodie is dead.*

Whereof there arises vnto vs many profitable instructions: and first, what great need we haue (as we are commanded) to passe the time of our dwelling here in feare, working out our owne saluation with feare and trembling: seeing our sinnes haue cast vs into the hands of the first death, shall we

not

not cry without ceasing, that we may be deliuered from the power of the second. Alas, it is pitifull that man should so farre forget himselfe, as to reioyce in the time of his miserie; to passe ouer the dayes of his mortall life in vanitie and wantonnesse, considering how the first death is alreadie entred into his carkasse, not fore-seeing how he may be deliuered from the second, but liues carelessly, like to the Apostates of the old World, who in the middest of their sinfull pleasures, were sodainly washed away with the waters of the wrath of God, and their spirits for disobedience, sent vnto the prison where now they are: and like those Philistines, who banqueting in the platforme of the house of *Dagon*, their God, hauing minde of nothing but eating, drinking and sporting, not knowing that their enemy was within, were sodainly ouerthrowne, and their Banqueting house made their buriall place: so shal it bee with all the wicked, who liuing in a dead bodie care for nothing but how to please themselues in their sinne: the pillar of theirowne house shal bee pulled downe, *Destruction shall come upon them like a whirlwind, and in a moment shall sudden desolation overtake them.*

And let this same meditation represe in vs that poyson of pride, the first sinne that euer sprung forth of our nature, next to infidelite, and last in rooting out. Wilt thou consider, O man, that thou art but dead, and that thy bodie be it neuer so strong or beautifull, is but a lodging of death, and what cause shalst thou haue to waxe proud for any thing that is in the flesh? *Quid tu superbis terra & cinis? si superbientibus Angelis non pepercit Dens, quanto minus tibi putredo & vermis?* What hast thou to doe to bee proud, O dust and ashes? if God spared not the Angels when they waxed proud, will hee spare thee who art but a rotten creature? yea, *Vermis, crastino moriturus*, a Worme that must die to morrow. If so it was done to an Angell (saith Bernard) what shall become of me? *Ille intumuit in caelo, ego in sterquilino*, He was pust vp in heauen, and therefore was cast

The pitifull
securitie of
carnall pro-
fessors.

in red blue &
orange quarto
volumen

Psal.58.9.
Psal.73.19.

2
Death entred
into the body
should represe
our naturall
pride.
Bernard.

Aug. 21. 151.

3.
Should learne
vs temperance
and sobrietie.

Bernard.

1.Cor.6.13.

Sathan
shamelesse ini-
pudencie dis-
couered.

cast downe from the place of his abomination : if I waxe proud lying in a dung-hill; shall I not bee punished and cast downe into Hell ? So oft therefore as corrupt nature stirreth vp the heart of man to pride, because of the flowers of beautie and strength that grow out of it, let this humble thee; thy flowers, O man, cannot but wither, for the root from which they spring is dead alreadie.

And lastly, is the bodie dead? then learne temperance and sobrietie: what auaileth it to pamper that carkasse of thine with excessiue feeding which is possessed by death alreadie? If men tooke the tenth part of that care to present their spirits holy and without blame vnto the Lord, which they take to make their bodies fat and beautifull in the eyes of men, they might in short time make greater progresse in godlinesse then they haue done: but herein is their folly, *Carnem preciosis rebus impinguant, &c.* They make fat their flesh with delicate things, which within few dayes the wormes shall deuoure: *Animam verò non adornant bonis operibus*; but beautifie not the Soule with good workes, which shortly is to be presented vnto God. Let vs refraine from the immoderate pampering of this flesh: *Meates are ordained for the belly, and the belly for meates, but God will destroy them both.*

We haue here moreouer discouered vnto vs, the shamelesse impudencie of Satan, who daily tempting man to sinne, promiseth vnto him some good by committing of it, as boldly, as if he had never falsified his promise before. Hee promised to our Parents in Paradise, that if they did eate of the fruit of the forbidde tree, they should become like vnto God; but what performed hee? in stead of making man like vnto God, hee made him like vnto himselfe: yet as I said, so shamelesse is that lying Spirit, that he dare as boldly promise vantage by committing sinne this day, as he did the first day to *Adam* in Paradise: notwithstanding that we see, through miserable experience, that death because of sinne is entred into our bodies. Is hee not a deceiuer in-

indeed? that did first steale from vs our birth-right, & now would also take from vs the blessing: all those benefits wee got by our first creation, hee hath stolne them from vs with his lying words, and now hee goes about by lies also to steale from vs that blessing of restitution by Christ offered, and exhibited vnto vs. *Jacob* iustly complained of *Laban*, that hee had deceiued him, and had changed his wages seauen times; but more iustly may wee complaine of *Satan*, who innumerable times hath beguiled vs, hee hath changed our wages; how oft hath he promised vs good things, and behold what euill is come vpon vs?

Happie were wee, if in all our temptations we did remember this, and reply to *Satan* in this manner; The Lord rebuke thee, thou shamelesse liar from the beginning, with what face canst thou speake that vnto mee, wherevpon thou hast beeene so oft conuinced by so manifold witnessesse to bee a manifest liar? Of the fruits of sinnes, which wee haue seene, wee are to iudge of the fruities of sinne which are not seene: if sinne hath made vs so miserable in this life, how miserable shall it make vs in the life to come, if we continue in it? This is that wisdome which the Apostle recommends to vs in that worthy sentence, *happie were wee if it were founded continually in the eares of our minde, as oft as wee are tempted vnto sin.* *What fruit haue yee then in those sins wherof now ye are ashamed?* He that will search within himselfe the fruit of his former transgressions, shall easily perceiue there is no cause why he should commit sinne, vpon hope of any better fruit in time to come. It was *Sampsons* destruction, that notwithstanding he found himselfe thrice deceiued by *Dalilah*, yet the fourth time he harkued vnto her deceitfull allurements: and it shall in like manner bee the destruction of many, who notwithstanding they haue found themselues abused by *Satan* in time past, yet will not leare to resist him, but gives place vnto his lying enticements, and are carried head-long by him into the wayes of death. He was a lying spirit in the mouth of *Achabs* Prophets,

Gen.31.7.

A good an-
swere to be gi-
uen *Sathan* in
all his tempta-
tions to sin.

Rom.6.21.

Seeing hee
hath deceiued
vs so oft, let vs
believe him
no more.

Judg.16.

1.Kings.22.

phets, to draw him forward in a battell, promising him victorie, in the which he knew assuredly that hee should die: so is he a lying spirit in the hearts of the wicked, promising vnto them gaine, glory, or pleasure; by doing those workes of sinne, whereof he knowes well enough they shall reape nothing but shame and euerlasting confusione.

How they who
live in sinne,
are murth-
ers of them-
selves.
Psal. 34.21.

Againe, that wee may yet see how foolish they are who live still in their sinnes, wee may marke here that they are murtherers of themselves, *the malice of the wicked shall slay themselves*, his owne sin which he hath conceiued, brought forth and nourished, shall bee his destruction. Every man judges *Sam* miserable that died vpon his owne sword; but what better are other wicked men? are not their sinnes the weapons by which they slay themselves? Thus are they twice miserable: first, because they are subiect to death; secondly, because they are guiltie of their owne death. Oh the pittifull blindnesse of men! albeit in their life they feare nothing more then dea: h, yet doe they entertaine nothing better than sinne, which causes death. In bodily diseases men are content to abstaine euuen from ordinary food, where they are informed by the Physician that it will nourish their sicknesse, and this they doe to eschew death: onely herein they are so ignorant, that notwithstanding they abhorre death, yet they take pleasure in vnrighteousnesse, which brings on death.

Strange
deaths and
diseases come
upon men
through the
growth of
their sinnes
against God.
Leuit. 26.25.

And lastly, seeing wee are taught here that sinne brings death vpon the bodie, what maruaile the Lord strikes the bodies of men by sundry sorts of diseases, and sundry kinds of death, seeing man by sundry sorts of sinnes prouokes the Lord vnto anger? he frameth his iudgements proportionable vnto our sinnes. *If yee walke stubbornly against me, and will not obey me, I will then bring seuen times more plagues upon you, according to your sinnes.* He hath famine to punish intemperance and the abuse of his creatures; hee hath the deuouring sword to bring low the pride of man; hee hath burnings, feuers, and vnclane consuming gouts, to punish the

the fiery & vncleane lusts and concupiscence of man. If now the Lord, after that he hath stricken vs with famine and pestilence, come among vs to visit vs also with vnaccustomed diseases, what shall we say? but the despising of his former fatherly corrections, and our stubborne walking against the Lord our God hath procured this vnto our selues? *Quid mirum in paenam generis humani crescere iram Dei, cum crescat quotidie quod puniatur?* What maruell the wrath of God increase every day to punish men, seeing that increases among men, which deserues that God should punish it?

But there are two impediments which suffer not these warnings of God to enter into the hearts of men. The one is, albeit they find within themselues sinnes condemned by the Word of God, yet the plagues threatened against those sins, haue not light vpon them. This is that root of bitterness whereof *Moses* warned *Israell* to beware: that they should not blesse themselues in their hearts when God doth curse them, thinking they shall escape iudgement, notwithstanding they do those things which God hath forbidden them. *Salomon* marked this to bee a great cause of iniquitie; *because judgement is not executed speedily vpon the wicked, therefore the heart of the children of men is set within them to doe wickedly.* But O man, doest thou not know that the judgement of God is according to truth against all that commit such things? *Why despisest thou the riches of his bountifulnesse, and patience?* because the Lord holds his tongue and spares thee for a while, thinkest thou that hee will spare thee for euer?

Every judgement of God executed vpon another Malefactor, may tell thee that thou shalt not escape: *dies paene nondum aduenit*, the day of punishment, of judgement, of retribution is not yet come: though in this life the Lord shoulld not come neare thee, yet *thy judgement is not far off, and thy damnation sleeps not.* *Interim plectuntur quidam quo ceteri corrigantur; tormenta paucorum exempla sunt omnium.* In the meane time some are punished, that the rest

Cypr. ad Demet.

Delay of iudgement conserues the wicked in euill, and it is the first impediment which stayes them from repenting at Gods threannings.
Deut. 29.18.
Eccles. 8.1.

Rom. 3.4.

But they who are spared should learne wisdome by iudgements executed vpon others.
2. Pet. 2.3.
Cypr. de lapiss. serm.

Luke.13.

Aug. de ciuit.
Dci. cap.8.

Why some wicked men are punished in this life and not others.

Psal.58.11.

It is a great judgment not to be corrected by God.
Ho.6.4 14.Bern. in Cant.
hom.4.1.Philo lib. de son-
sus in Iudeum.Psal.119.71.
Psal.73.4.
Pro.1.32.

may bee corrected, the torments of a few are the examples of all. As the Lord Iefus set those eighteene men, on whom the Tower of *Siloam* fell, for examples to all the rest of the people : so euery one punished before vs, stands vp to vs as a Preacher of repentance, and an example to warne vs, that vnlesse we repent, we shall perish in like manner : *Si nunc omne peccatum manifesta plecteretur pena, nihil ultimo indicio reservari putaretur : & si nullum nunc peccatum punerit Deus, nulla putaretur esse prouidenta* ; If in this life euery sinne were punished with a seene iudgement, nothing should be reserved to the last iudgement : and if no sin were punished in this life , it might bee thought there were not a prouidence to regard it. The Lord therefore punisheth some sinnes in this life , to tell vs there is a God who iudgeth righteously in the earth; other sins againe in his wise dispensation he punisheth not in this life , to assure all men that there is a iudgement to come.

And lest yet the wicked man should flatter himselfe by his escaping of present iudgement, let him remember that a sinner walking in his sinnes, is sore punished when he is spared : for I pray thee , is not this a iudgement threatened against the Apostate Israelites? *I will not visit your Daughters when they are Harlots, nor your Spouses when they are whores. Certe tunc magis irascitur Deus, cum non irascitur.* Certainly, then is God most angry, when hee seemes not to be angry at all. *Misericordiam hanc nolo, for my owne part* (saith *Bernard*) *I will not haue such a mercy. In signis pena est, & vindicta impietatis coniuere Deum, ac indulgere peccantibus, & vindicta impunitatem, sed & longam concedere prosperitatem :* It is a notable punishment and reuenge of vngodlinessse, when God winkes, and ouer-sees sinners, not onely granting vnto them impunitie, but also long prosperitie. *It was good for me* (saith *Danid*) *that the Lord afflicted me, The wicked because they haue no changes, feare not God : And the prosperitie of fooles destroyeth them.* He is happily conquered and ouercome (saith *Augustine*)

stine) from whom the liberty of finning is taken away: *Nobil enim infelicius felicitate peccantibus, qua paenalis nutritur impunitas, & mala voluntas velut interior hostis roberatur*: There is nothing more unhappy then the happy estate of a sinner, whereby penall impunitie is nourished, and their wicked will as an inward and domestike enemy is strengthened: Thus are the wicked fearfully plagued when they are most spared, when they are giuen vp to their own hearts desire, and their iniquitie hath dominion ouer them; when the Lord hedges not in their way with thornes, but giues loose teines to goe where they will, to their owne destruction, this is *terribilis lenitas, & parcens crudelitas*: from which unhappy condition the Lord deliuer vs.

The other impediment that staies the Atheist's of our time from profiting by the threatennings of God, is, because they see the same condition befallen to the Godly, which is threatened to the wicked. *Daniel* goes with the rest into captiuitie; *Iosias*, no lesse then the greatest sinner among the people, is slaine with the sword; *Ezckias* also striken with pestilence; and many godly ones among our selues fall vnder the same externall plagues, which are threatened agaist the wicked; therefore do they despise Religion, and harden their hearts against the judgements of God. But herein also they are pittifullly blinded; for the Godly and wicked differs farre one from another, even when they are both doing the same externall actions. *Caine* and *Abel* sacrificing together; the publican and the Pharisee praying together, yet are as farre vnlke one another, as light and darknesse: so when they suffer the same externall crosses; yet there is a wonderfull difference betweene them: *Non ideo circa vobis aequales sumus, quia in isto adhuc mundo confitui, carnis incommoda vobis cum pariter incursumus*. A very good answere for men of this world, who thinke they are in no worse case then the children of God: thinke not that wee are in as euill case as yee are, because that so long as wee are in this World, wee are subiect to the same bodily

Aug. Marc.
Epist. 5.

2.
Impediment.
Wicked men
repent not be-
cause they see
the godly sub-
iect to the
same outward
euils which
come vpon
them.

The Actions
and passions
of the godly
and wicked
different in
one and the
selue same
thing.
Cyp. ad
Demet.

inconueniences: for since punishment consists in the sense of paine, it is evident that he is not partaker of thy punishment, who is not partaker of thy sorrow. *Manifestum est non esse participem pena tue, quem non vides participem doloris tui.* In that same affliction wherein the one sees the wrath of God, the other feels the loue of God; where the one, impatient of the yoke, murmures, rages, & blasphemes the Lord, the other possessing his soule in patience, reioycing in tribulation, blesseth the Lord.

The condition
being permit-
ted, the com-
fort is subioy-
ned.

Immortality of
the soule most
certaine.

2
Bern. de perse-
cutione susti-
nenda cap. 21.

But the Spirit is life for righteousnes sake. Hauing granted that our bodies are dead through sinne, hee now subioynes the comfort, that our soules are indued with a life which comes not vnder death, through the righteousness of Christ. Where first it comes to bee considered, seeing every mans soule is immortall and alway liuing: what singular life is this, which here the Apostle makes the comfort of a Christian? To this I answere, it is true, every mans soule is immortall, though the Atheist denie it, experience proues it, the life of the soule dependeth not on the life of the bodie, for if it were so, as the bodie decayes, the soule should decay also: for wee see that euen in debilitate bodies the soule retaines its owne vigour; yea, in the godly the life of the soule shewes it selfe strongest, when the life of the bodie is weakest. Besides this, no carnal, mortal, nor corruptible thing can at any time content the soule to fill it: the body is soone satisfied with these perishing things, in such sort that it craues no more; but as for the soule, all the delicate & pleasant things of this world cannot satisfie or content it. *Non esurientes animas, sed esurientem ipsam pascunt animarum;* they feed not the hungry soule, but rather feed & augment the hunger of the soule. And lastly, we see in experience, that the soule now when it is within the bodie, hath his owne working and liuely operation, euen then when the bodie is asleepe, and the senses thereof closed vp; which is also confirmed by that conference which *Salomon* had with the Lord, when his body was sleeping; beside many other.

And

And hereof *Tertullian* concluded the immortalitie of the Soule: *Ne in somniū quidem cadit anima eum corpore, quomodo in veritate mortis cadet, qua nec in imagine eius ruit?* The soule doth not fall asleepe with the bodie, how then shall we thinke that it can verily die it selfe, which cannot so much as fall vnder the shadow and similitude of death?

Thus the Atheists being put by, the doubt still remaines: Seeing euery mans Soule liues an immortall life, what comfort is this giuen here to the Christian, that though his bodie be dead, his soule is liuing? To this I answeare, there is a two-fold life of the soule, one of nature, another of grace; by the one it liues for euer, by the other it liues for euer in happiness; the one is common to all men, the other is proper to the children of God, an immortall happie life: they haue it not of nature, but of grace, as here the Apostle faith, through the righteousnesse of Christ, communicated vnto them. As for that natural life of the soule, the Spirit of God, as we said, accounts it but a death: when they are liuing in the bodie, he saith, they are *dead in sinne and trespasses*, and when they are gone out of the bodie, though they liue, yet he calls their life but an everlasting death: thus are the wicked miserable while they are in the bodie, more miserable when they remoue out of the bodie; therefore *Salomon* comparing them among themselues, accounts them happiest that never haue beene.

Secondly, we see here that man is a creature consisting of a soule and a bodie: where first it is to be admired how two creatures of such contrarie kindes and qualities as is the Soule and the bodie, should concurre together to make vp one man: and secondly, how this carefull diuorcement is come betweene them, once so straitly united by God, that where the one is partaker of life, the other should be possest by death.

As for the first, the Lord hath created man in such sort, that he hath made him a compend of all his creatures: in respect of his bodie, hee hath some affinitie with earthly

Tertul. de refus. carnis.

A two-fold immortall life of the Soule, whereof the one is proper, to the Godly, the other pertinente to the wicked.

Ephes. 2.1.

Eccles. 4.3.

Man a compound creature.

Most maruailous of all the creatures both in regard of his two substances.

Basilexham.
hom.20.

Tertul. de resur-
cavnis.

As also of their
maruaulous
coniunction.

Bern. in die na-
tal. dom. serm.2.

This doctrine
knowne, but
not consider-
red.

creatures, because hee was made to rule ouer them; and in respect of his soule, hee is a companion to the Angels: for this cause the Naturalists called man a little World; and *Augustine* counted man a greater miracle then any miracle that euer was wrought among men: where other creatures were made by the simple commandement of God, before the creation of man, God is said to vse consultation: to declare, saith *Basil*, that the Lord esteemes more of man, than of all the rest of his creatures: neither is it said that the Lord put his hand to the making of any creature, saue only to the making of man; and this also saith *Tertullian*, to declare his excellencie.

Yet is not man so maruaulous in regard of his two substances, as in regard of their coniunction. Among all the workes of God the like of this is not to be found againe, a Masse of clay quickned by the Spirit of life, and these two united together to make vp one man. Commonly, saith *Bernard*, the honorable agrees not with the ignoble, the strong ouergoes the weake, the luing & the dead dwells not together: *Non sic in opere tuo, Domine, non sic in cōmixtione tua,* it is not so in thy work, O Lord, it is not so in thy cōmixtiō.

This is a doctrine commonly talked of, that man consists of a soule and a bodie, but it is not so duly considered, as it shoulde. It is a fearefull punishment which by nature lies vpon the soule, seeing shee turned her selfe willingly away from God, she is so farre deserted of God, that shee regards not her selfe: though it be a very common Proverbe in the mouthes of men, *I haue a soule to keep:* yet haft thou such a soule as can teach thee to keep any other thing better than it selfe: a fearefull plague, that because, as I haue said, the soule continued not in the loue of God, it is now so far deserted, that it regards not the one selfe. This haue I touched, only to waken vs, that wee may more deeply consider of that doctrine which men think they haue learned and know sufficiently alreadie, namely, that man is a compound creature consisting of a soule and a bodie.

But

But to returne, seeing at the first these two, the soule and body were conioined together by the hand of the Creator, and agreed together in one happie harmony among them-selues, whence comes this disagreement, that the soule being partaker of life, the bodie shoulde be possest by death? I answere, wee are to consider these fourre estates of mans soule and bodie united. The first is their estate by Creation, wherein both of them concurred in a happie agreement to serue their Maker. The second is the estate of Apostasie, wherein both of them in one cursed hand conioyned, fell away from God, the facultys of the soule rebelling against God, and abusing all the members of the bodie as weapons of vnrighteousnesse to offend him. The third is the estate of grace, wherein the soule being reconciled with God by the mediation of Christ, & quickned againe by his holy Spirit, the bodie is left for a while vnder the bands of death. The fourth is the state of glory, wherein both of them being ioyned together againe, shall be restored to a more happie life than that which they enjoyed by creation. As for the first estate, we haue lost it; as for the second, the reprobate stand in it, & therfore miserable is their condition; as for the third, it is the estate of the Saints of God vpon earth; as for the fourth it shall be the estate of the Saints of God in Heauen.

Let not therefore the children of God bee discouraged by looking either vpon the remanents of sin in their soule, or the beginning of death in their bodie, for why? this estate wherein now we are, is neither our last, nor our best estate out of this we shall be transchanged into the blessed estate of glorious immortalitie, our soules without all spot or wrinkle shall dwell in the bodie, freed from mortalitie and corruption, made like vnto Christs owne glorious bodie; which the Lord our God who hath translated vs out of our second miserable estate into this third, shall not faile to accomplish in his time.

Againe, it comes to be considered here, seeing by Iesus Christ life is restored to the soule presently, why is it not

How that harmony which was betweene the soule and body by creation, is now turned into disagreement. Fourre estates of mans soule and body united.

Comfort: our estate in this life is neither our last, nor best estate.

Our soules being quickned; yet our bodies are left vnder death for four causes.

4. Caus.
Gen.3.21.

3
For reconcili-
ation of Gods
mercy & truth
Bernian annun.
Mar. ser. I.

2
For the clearer
declaration of
Gods power.

Chrysostom.
Mat. hom. 20.

3
For our instruc-
tion that wee
may know
what great
mercy God
hath shewed
vpon vs.

also restored to the bodie? Why is the bodie left vnder the power of death, to bee turned into dust and ashes? Was it not as easie to the Lord to haue done the one as the other? To this I answere, that at any time, life should be restored to our bodies, is a mercie greater then wee are able to consider, if we will looke to our deseruing: that for a while hee will haue them subiected to the power of death, the Lord in his wise dispensation hath thought it good for many causes. First, for performance of his truth: *Thou art but dust, and to dust shalt thou returne.* If man had died no manner of way, how should the truth of God appeare? and if that death due to man, had not beeene inflicted vpon him, how should his mercy haue beeene manifested? this controuersie God in his maruailous wisdom hath settled: *Fiat mors bona, & habet vtraque quod perit.* Let death become good, and so both mercie and truth haue that which they craue; for in the changing of the cursed nature of death, and making that temporall which was eternall, doth his mercie appeare, and in the dissolution of mans bodie into dust, for a time, doth his truth appeare.

Secondly, the Lord hath done it for manifestation of his owne power, accounting it a greater glory to destroy sinne by death, then by any other meanes. Death is the fruit of sinne, and the weapon whereby Satan intended to destroy mankind, and so deface the glory of the Creator: but the Lord cutteth off the head of this *Goliath* with his owne sword, he turneth his weapon against himselfe; by death he destroyes that same sinne in his children which brought forth death. A maruailous conquest that Satan is not only ouercome, but ouercome by the same meanes by which before hee tyrannized ouer men. And thirdly, the Lord suffers our bodies to taste of death, that wee may the better consider that excellent benefit which wee haue by Iesus Christ; for if the death of the bodie (notwithstanding that the nature thereof is changed) be so fearefull, as wee see in experience how miserable should wee haue beeene, if the Lord

Lord had inflicted deserued death both of soule and bodie vpon vs? And last, that we might be conformed to him who is the first borne among many brethren, it behoueth vs by death also to enter into his Kingdome.

For righteousness sake.] This righteousness that bringeth life, is the righteousness of Christ, imputed to vs by Grace, as is evident out of that, *As sinne hath raigne vnto death, so might grace also raigne by righteousness vnto eternall life.* Sinne which causeth death, is our owne, but that righteousness which bringeth life, is of Grace. *Our perdition is of our selues, but our saluation commeth from the Lord, and from the Lambe that sitteth vpon the Throne.* No persuatiue then against death but this righteousness; it presently giveth life vnto our soule, and afterward shall restore our bodies from the power of the graue: such therefore as are the children of wisdome, will be carefull in time to bee partakers of this lewell. This righteousness hath inseparably annexed with it Sanctification: by thy sanctification try thy selfe, and see whether or no thou hast gotten life through the righteousness of Christ, deceiue not thy owne heart in the matter of saluation, assure thy selfe so farre forth thou doest live, as thou art sanctified. As health is to the bodie, so is holiness to the soule: a bodie without health falleth out of one paine into another, till it die; and a soule without holiness, is polluted with one lust after another, till it die. As the Moone hath light, lesse or more, according as it is in aspect with the Sunne: so the soule of man enjoyes life, lesse or more, according as it is turned or auerted to or from the Lord. Thus let every man judge by his sanctification, whether or not hee bee partaker of that righteousness of Iesus which bringeth life vnto the soule. Miserable are those wicked ones who want it, they are twice dead saith Saint *Iude*) that is, both in soule and bodie, nor so much as a heauenly breath or motion is in them: but we ought to give thankes vnto God, who hath giuen a beginning of eternall life vnto vs.

4
For our con-
formity with
Christ.

The life our
soule hath,
flowes from
Christs righte-
ousnesse.
Rom.5.21.
1Cor.15.10.
Reuel.7.10.

This righte-
ousnesse is
knowne by
sanctification.

Iude vers.11.

Comfort, we
have a life
which no
death can ex-
tinguish.

The prison of
the body be-
ing broken,
the soule that
was prisoner
doth escape.
Phil.1.31.

Gen.3.

Rom.16.20.

Ambr. de pan.
lib.1. cap.13.

Wicked men
die vncertaine
of comfort.

Last of all, there is here a notable comfort for all the chil-
dren of God, that there is begun in vs a life, which no death
shall ever be able to extinguish: albeit death inuade the na-
turall vitall powers of our bodies, and supprese them one
after one; yea, though at the length he breake in ypon this
lodging of clay, and demolish it to the ground; yet the
man of God, whodwells in the bodie, shall escape with his
life: the Tabernacle is cast downe (that is the most our ene-
mie can doe) but he who dwelt in it remoues into a better.
As the Bird escapes out of the snare of the Fowler; so the
soule in death flighters out and flies away with ioy to her
Maker: yea, dissoluing of the bodie to the man of God, it
is but the vnfolding of the net, and breaking open the pri-
son wherin hee hath beene detained, that hee himselfe may
be deliuered. The Apostle knew this well, and therefore de-
sired to be dissolued, that hee might bee with Christ. As in
the battell betweene our Sauour and Satan. Satans head
was bruised, and hee did no more but tread on the heele of
our Sauour, so shall it be in the conflict of all his members
with Satan: by the power of the Lord Iesu wee shall be
more then Conquerours, *The God of peace shall shortly tread
downe Satan under our feet: the most that Satan can doe
vnto vs, Manducet terram meam, & dentem carni infigat,
conterat corpus*, let him lick the dust, let him eat that part
of me which is earth, let him bruise my bodie; this is but to
tread vpon the heele, my comfort is, that there is a seed of
immortall life in my soule, which no power of the enemy is
able to ouercome.

It is true, that so long as we enjoy this naturall life with
health of bodie, the losse that comes by the want of the spi-
rituall life is not perceived, no more then the defects of a
ruinous house are perceived in time of faire weather; but
when thy natural life is wearing from thee, if thou want the
other, how comfortlesse shall thy condition be, when thou
shalt finde in thine owne experiance, thou haddest never
more then a silly naturall life, which now is to depart from
thee?

thee? In this estate the wicked either die, being vncertaine of comfort, or then most certaine of condemnation. Those who are strangers from the life of God, through the ignorance that is in them, hauing so more but the light of nature, the best estate wherein they can die, is comfortlesse, if for want of light they know not that wrath which is prepar'd for the wicked, and so are not greatly terrified; yet farre lesse know they those comforts, which after death sustaine the Christian, that they should be comforted. The Emperour Hadrian, when he died, made this faithlesse lamentation, *Animula, vagula, blandula, quae nunc abibis in loca?* O silly wandring Soule, where away now wilt thou goe? and that other, *Seuerus*, proclaiming the vantie of all his former glory; cryed out, *mirra ἐγορεύω, καὶ οὐκ ἴμωσσοντες*: I haue bin all things, and it profits me nothing: the one faith, he found no comfort of things that were before him; the other faith, hee found no comfort of thing that were behind: Thus the wicked die comfortlesse, good things to come they neither know nor hope for, good things past profit them not. Or if they haue beene such wicked men as by the light of the Word haue knowne the will of their Master, and yet rebelled against their light, they goe out of the bodie, not onely comfortlesse, but certaine of condemnation, hauing received sentence within themselves, that they shall never see the face of God; and such was the death of *Iudas*: let vs not therefore rest contented with the shadow of this vanishing life; let vs prouide for that immortall seed of a better life within vs, which receiuers increase, but cannot decay; it waxeth stronger the weaker that the bodily life is, but cannot be weakened, farre lesse extinguished by bodily death: hee that finds it within himselfe shall reioyce in death, he shall die in faith, in obedience, and in spirituall ioy, *Committing his Soule unto God as a faithfull Creator*, he rests in him whom he hath beleued, being assured that the Lord will keepe that which he hath committed vnto him. The Lord worke it in vs for Christs sake.

1. Ephes. 4. 18.

Or most cer-
taine of con-
demnation.

2. Pet. 4. 19.

VERSE. II.

But if the Spirit of him, who raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

1. Cor. 15. 19.

He hath shewed our death is not totall, now he shewes that it is not perpetuall.

Every promise of mercy is conditional.

If we like Gods comforts let vs take heed of the condition, on which they are promised.

IT is a comfortable saying of the Apostle; *If in this life onely we had hope, of all men we were the most miserable: for it doth teach vs, that albeit in this life we haue great comforts, through Iesus Christ; yet greater abide vs in the life to come. And therefore the Apostle contents not himselfe barely to make mention of such comforts as presently we haue; but hee proceeds now to acquaint vs with greater comforts, which hereafter wee shall enioy.* Hee haire shewed vs that the death whereunto we are subject is not totall, for it strikes onely vpon the basest part of man: Now he shewes that it is not perpetuall; the bodie shall not bee kept for euer vnder the bands of death; the Spirit of Iesus, who now dwels in it, shall deliuer it from the bondage of corruption, raise it from the dust, and quicken it vnto glorie.

But if the Spirit, &c.] We haue here first of all to marke againe that the Apostles speech is not absolute, but conditionall. All the promises of comfort made in the Booke of God, are conditionall. This is a great comfort, *the Lord shall quicken your mortall bodies, but conditionally, that his Spirit dweli in you.* Whom hath the Lord promised to satisfie? such as hunger for righteousnesse: whom hath hee promised to comfort? not the carelesse nor wantons, but such as mourne: to whom hath hee promised forgiuenesse of sins? not to licentious liuers, but to the penitent: to whom will hee giue eternall life? not to the Infidels, but to such as belieue. If we esteeme any thing of the comforts of God; let vs take heed to the condition: for except the condition in some measure be wrought in vs, the promise shall never be accomplished vpon vs. It were good for the men of this

age

age to consider this more deeply, who sleeping in presumptuous conceits of mercie, thinke, howeuer they liue, they shall be saued. In all the whole Bible there is not one promise without an annexed condition. In the Couenant betweene God and man, there is a mutuall stipulation: as the Lord promiseth some thing to vs, so hee requireth another thing of vs: with what face canst thou stand vp and seeke that mercie which God hath promised, who never endeauoured it to performe that dutie which God hath required?

Againe, wee haue here occasion to consider those excellent benefits which wee haue by the Spirit of Christ dwelling in vs; beside that which we heard, *Verse 10.* As if those were too little, hee further doth vnto vs these great things: first, he giues life to the soule, and makes it in the bodie to liue the life of Christ, so that the Christian may say, *Now I liue, yet not I, but Christ liueth in me.* Secondly, when soule and bodie are sundered by death, hee leades the soule to liue with God in glory, which is the second degree of eternall life: and thirdly, he casteth not off the care of the bodie; but preserueth the very dust and ashes thereof till the day of the Resurrection wherein hee shall quicken it againe, restore it to its owne soule, and gloriſe both, which is the third and last degree of eternall life. Surely, there was never a house-hire so well paid in the world: thou who leſt thy soule and bodie as a lodging for a ſhort while here on earth, that hee may dwell in it, O what recompence haſt thou to looke for? he dwells with thee on earth, and thou ſhalt dwell with him in Heauen, thou diſt lend him a lodging for a few yecres, and hee ſhall receiue thee into his everlaſting habitations, and thou ſhalt be for euer with the Lord.

Neither ſhall hee ſnew his mercy vpon thy soule onely, but as I haue ſaid, vpon thy bodie alio it would ſeeme that the Lord hath deferted it as a contemptible thing, when it is laid downe in the graue; but bee assured, that hee who dwelt in it, will not leaue it; nor cast off the care thereof; no, not when it is turned into dust and ashes. Comfortable

The benefits
we haue tho-
rough the in-
dwelling of
the Spirit in
vs are further
declar'd.
Gal.2.10.

There was ne-
uer a house
hire ſo well
paide.

The holy Spi-
rit ſhall keepe
the body
wherein hee
dwelt, euen
when it is layd
in the graue.

Gen.46.4.
O what a
kindnesse!

He is a holy
Balme where-
by the body
shall be prefer-
ued immortal.

Worldlings
seek immor-
talitie the
wrong way.
Esay.55.2.

is that which the Lord promiseth to *Jacob* when he bade him go down to Egypt; *Feare not to go, for I will go downe with thee, and I will bring thee vp againe.* He forewarned him that he should dye in Egypt, and that *Joseph* should close his eyes, but he promiseth to bring vp againe his dead body vnto Canaan. O what a kindnesse is it! that the Lord will honour the dead bodies of his children? The praise of the conuoy of *Jacobs* corps, the Lord will neither giue it to *Joseph*, nor to *Pharaohs* seruants with their Chariots, who in great number accompanied him; the Lord takes it vpon himselfe, *I will bring thee vp againe* (saith the Lord;) the like kindnesse and truth doth the Lord keepe for all the remanents of his seruants. Is thy bodie consecrated? is it a vessell of honour, a house and Temple wherein God is daily serued? he shal honour it againe, he shal not leaue it in the graue; neither cast off the care thereof, but shal watch ouer the dust thereof; though it taste of corruption, it shal not perish in corruption.

The holy Spirit who dwelt in thy body, shal be vnto it as a balme to preserue thee to immortalitie: this same flesh and no other for it (though it shal bee dissolved into inumerable pickles of dust) shal bee raised againe and quickned by the omnipotent power of this Spirit. It is a pittie to see by what silly meanes naturall men seek the immortall conseruation of their bodies, and cannot obtaine it: there is no helpe Nature may yeld to prolong the life of the bodie but they vse it, and because they see that death cannot be eschewed, their next care is how to keepe it in the graue longest from rotteness and corruption, and how when themselves are gone, to preserue their names in immortall remenbrance with the posteritie: thus by the very instinct of nature, are men carried away with a desire of eternitie; but herein are they foolish, that they seek it the wrong way: *they lay out their siluer, but not for bread, they spend their labour, and are not satisfied.* Immortalitie and life is to be sought there where the Word of the Lord directes vs: let the Spirit,

Spirit of Christ dwel in thee, and thou shalt live. Otherwise, though thou were the greatest Monarch of the World, though all thy meate were souereigne medicines, though thy bodie were laid in graue with as great externall pompe as worldly glory can afford to any creature, and thy flesh were embalmed with the costliest ointments; these are but miserable comforts, perishing preseruatiues, thou shalt lie downe in dishonour, and shalt bee raised in greater dishonour to euerlasting shame and endlesse confusion.

Now as wee haue these three degrees of eternall life by the Spirit dwelling in vs, so are wee to marke the order by which he proceeds in communicating them vnto vs: first, he restores life to the soule; and secondly, hee shall restore life to the bodie (saith the Apostle:) where the one is done bee assured the other shall bee done; the one is the proper end of his first comming, therefore his Heraulds cried before him: *Behold the Lambe of God, who taketh away the sins of the world.* In his second comming shall bee the redemption of our bodies; when hee shall appere, *hee shall change our vile bodies and make them like to his owne glorious bodie.* Let this reforme the preposterous care of man; art thou desirous that thy bodie should live? be first carefull that life be communicated to thy soule: for surely the redemption of thy bodie shall not follow, vniuersle the restitu-
tion of thy soule goe before. *Oportet cor nostrum conformari humilitati cordis Christi, priusquam corpus conformetur glorioso corpori eius:* Our heart must first be conformed to the humilitie of Christ's heart, before that our bodie bee configurated to his glorious bodie, this is the first resurrec-
tion: *Blessed are they that are partakers of it, for vpon such the second death shall haue no power.* But it is out of doubt, *qui non resurgit in anima, resurgit in corpore ad pa- nem,* he that riseth not now in his soule from his sinnes, shal rise hereafter in his bodie to judgement.

But now leauing the condition to come to the comfort; *He that raised vp Christ from the dead,* saith the Apostle,

Life is first re-
stored to the
soule, and then
to the body.

John.1.1-9.

Phil.3.21.

Bern. de aduen-
dom serm.4.

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Life is first re-floted to the soule, and then to the body.

1ohn.1.1:9.

Phil.3.21.

Bern. de aduen. dom. serm. 4.

What necessity
is here that
he who raised
Christ shall
also raise vs?

Ephes.1.20.

1.Cor.15.20:

Tertul. de resur.
carnis.

Seeing our
Lord was a-
mong the dead
let vs not feare
when God calls
vs to lie down
among them
also.

Reuel.7.

Shall also quicken your mortall bodies. What necessitie is there here, that he who raised Christ shall raise vs? yes indeed, the necessitie is great; the head and the members of the mystical bodie cannot be hundred: seeing the head is raised from the dead, no member can be left vnder death: the Lord workes in euery member according to that same mighty power, by which he wrought in the head; his resurrection necessarily imports ours, seeing hee arose not as a priuate man, but as the head of all his members, full of power to draw the bodie after him, and to communicate that same life to euery member, which he hath declared in himselfe: *Christ is risen from the dead, and is made the first fruits of them that sleepe: the first fruit is risen, the after-fruit shall in like manner follow.* *Vixit in Calum carnem nostram tanquam arhabonem & pignus totius summa illuc quandoque redigenda:* the Lord Iesu hath carried our flesh into Heauen, as an earnest and pledge of the whole summe, which afterward is to be brought thither; hee hath not thought it enough to giue his Spirit vnto vs here on earth, as the earnest of our inheritance, but to put vs out of all doubt, hee hath carried vp our flesh into Heauen, and possest it in the Kingdome, in the name of all his members.

Who raised vp Iesu from the dead. Then we see that our Lord was once among the dead, but now is risen from them; let vs not then bee afraid when God shall call vs to lie downe among the dead also: shall the seruant be ashamed of his Masters condition? or wil the patient refuse to drinke that potion which the Physician hath tasted before him? No, we must follow our Lord through the miseries of this life, through the dolours of death, through the horrores of the graue, if we looke to follow him in his Resurrection, in his Ascension to be amongst those hundred fortie and fourte thousand in Mount Sion, who hauing his Fathers Name written in their foreheads, follow the Lambe wherefoeuer he goeth, singing that new song, which none can sing but they whom he hath bought from the earth.

When

Whenthose women came to seeke the Lord Iesus in the Sepulchre , all the feare they had conceiued concerning Christs death, the Angels remooue it by sending them to meditate on the resurrection: *Why seeke yee him that liveth, among the dead? he is not here, but he is risen.* Wee are not yet laid downe among the dead, but ere we go to the g. and we haue this comfort, that the Lord by his power shall raise vs out of it ; where the head growes thow the members will follow. *Per angustum passionis foramen transiit Christus, ut latum praberet ingressum sequentibus membris:* Our Lord is gone through the narrow passage of death, that he might make it the wider and easier to all his members, who are to follow him. We see by experience, the bo- die of a man drownes not, though it be vnder the water, as long as the head is borne aboue : many of the members of Christ are here, in this valley of death, lost too and fro in this sea of tribulation with continuall temptations, yet our comfort is wee cannot perish , for our head is aboue, and a great part of the bo die living , and raigning with him in glorie; there is life in him to draw forth , out of these mis- teries, all his members, and he shall do it by that same power, by which he raised himselfe from the dead.

For wee are taught here that our resurrection is a worke not to be done by man, nor the power of nature, but by the power of God: wee are not therefore to harken to the deceitfull motions of our infidelitie, which calls in doubt this article of our faith : we must not consider the imbecili- tie and weaknesse of nature, neither measure heauenly and supernaturall things, with the narrow span of naturall rea- son, but as it is *Abrahams* praise, the father of the faithfull, that when God promised him a Sonne in his old age, he was not weake in faith , hee considered not his owne bo die, which was dead, neither the deadnesse of *Sarahs* wombe, but was strengthened in the faith, and gaue glory to God, being fully assur'd, that he who had promised, was also able to do it: so should we sanctifie the Lord God in our hearts,

What comfort
Christs resur-
rection gives
vs against
death.
Mat.28.5.6.

Resurrection is
a work of God
and not of
man.

Rom.4.19.

cyr. case. 18.

I say. 40. 12.

Aug. firm. 64.

Resurrection confirmed by Scripture, by types by practices of God in nature.

¶ Our resurrection is confirmed by Scripture.

Dan. 12. 13.

Hos. 13. 14-15.

Job. 19. 25.

John. 5. 28.

looking to the word and promise of the euer-living God, to whom the things are possible which are impossible vnto vs: for the Lord (saith the Prophet) hath the whole earth in his fist, and it is more easie to him to discerne one pickle of dust from another, then it is to any man hauing his hand ful of sundry seeds, to open his hand and gather euery kind thereof into one by themselves, separate and distinct from the rest. When thou hearest (saith *Augustine*) that the dead shall be raised, suppose it bee a great thing, yet count it no incredible thing, but consider who it is that takes in hand to doe it: *ile suscitabit te, qui & creauit te*, the Lord who created thee, he it is that shall raise thee.

And for our further confirmation, let vs consider how the Spirit of God hath taught this article of our resurrection in sundry places of holy Scripture, hath shadowed it by types and figures, hath cleared it by examples, and last of all by the practice & working of God in nature. As for Scripture, both Prophets and Apostles, as it were with one mouth, breathe out this veritie. *They that sleepe in the dust* (saith *Daniel*) *shall awake some to euerlasting life, and some to euerlasting shame and perpetuall contempt*, *I will redeeme thee* (saith the Lord by *Hosea*) *from the power of the graue, I will deliuer thee from death: O death, I will be thy death, O graue I will be thy destruction*. Patient *Job* in his greatest extremities gave out this notable confession of his faith, *I am sure that my Redeemer liueth, and he shall stand the last on the earth, and though, after my skin, wormes destroy this body, yet shal I see God in my flesh, whom I my selfe shall see, and mine eyes shal behold, and none other for me, though my reines are consumed within me*. And if we come to the new Testament, most cleere is that testimony of the Lord *Iesus*: *The honre shall come, in the which all that are in the graue shall heare his voice, and they shall come forth that haue done good, unto the resurrection of life: but they that haue done euill, unto the resurrection of condemnation*. The Apostles in like manner beare witness to their Master: *if in this life*

life only we had hope in Christ, of all men wee were most miserable: but now is Iesu risen from the dead, and was made the firsts fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dye, so in Christ all are made aline. And againe, Behold I shew you a secret, we shall not all sleepe, but wee shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality.

The same is in like manner shadowed in holy Scripture by sundry types and figures, among which in *Tertullian* his judgement, the restitution of *Ionas* out of the Whales belly is one: albeit the belly of the Whale was more able to haue altered and changed the body of *Ionas*, by reason of the great heat that is therein, then the belly of the earth could haue beeene by reason of her colde, yet is hee restored the third day as liuely as he was received. The same he thinkes of that vision of dry bones, shewed to *Ezechiel*, which at once, at the Word of the Lord, was knit together with sinewes, and couered with flesh and skin: this was not only a prediction of the deliuernace of *Israell* out of *Babel*; but also a typical confirmation of the resurrection of our bodies. *Non enim figura de ossibus potuisset componi, nisi id ipsum ossibus enenturum esset*: for that figure of the bones could not haue bin made, if the truth figured thereby were not also to be accomplished vpon such bones. *Parabola de nullo non conuenit*? what a Parable or similitude can be brought from a thing which is not? We shal not read in all the book of God, that any Parable hath beeene borrowed from that thing which neuer was, nor neuer will be. Of this sort also is the flourishing of *Aarons* rod, in the judgement of *Cyril*, which being before a dry and withered sticke, inconuenient by the Word of the Lord flourished; hee that restored to *Aarons* rod that kind of vegetatiue life which it had be-

1 Cor. 15.19.20.
21.22.

Ibid. 51.52.53.

2.
Resurrection
confirmed by
types and fi-
gures, such as
Ionas body.

Ezechiel's bones,
Chap. 38.

*Tertullian's resur-
carnis.*

Aarons rod.
Num. 17.

Examples of
the resurrection.

Gen 5.

2. Kings 2.

Actis.9.40.

Actis.3.

3
Gods working
both in our
selues and the
creature con-
firmes the re-
surrection.

1.cor.15.

Aug deverb.
Apoll. serm.34.

fore, will much more raise *Aaron* himselfe from the dead. Of these figures shadowing the resurrection, many more are to be found in holy Scriptures.

As for example: in every age of the world the Lord hath raised some from the dead to be witnesses of the resurrection of the rest. Before the floud, he carried vp *Henoch* aliue into Heauen, and he saw no death: vnder the law, *Elias* was transported in a fierie chariot: and in the last age of the world, not onely hath our Lord, blessed for euer, risen from the dead, and ascended into heauen, as the first fruits of them which rise from the dead, but also by his power he raised *Lazarus* out of the graue, euen after that stinking rotteness had entred into his flesh: and vpon the Cross when he seemed to be most weak, he shewed himself most strong: he caused by his power many that were dead to come out of their grates, and to enter into the Citie. Yea his seruant *Peter* by the power of the Lord Iesus, raised the Damself *Doreas* from death & in the name of the Lord Iesus made him that was lame of his feet to arise and walk: when we see such power in the seruant of Christ working in his name, shall we not reserue the praise of a greater power to himselfe?

And lastly, as for the practices of God in nature, wee are not to neglect them: for the Apostle himselfe brings arguments from them to confirme the resurrection. He first proponesthe question of the Atheists, *How are the dead raised up, and with what body come they forth?* and then subioynes the answere, *O foole, that which thou sowest is not quickned except it die: it is sown in the earth bare corne, and God raiseth it with another bodie at his pleasure: seeing thou beholdest this daily working of God innature, why wilt not thou beleue that the Lord is able to doe the like vnto thy selfe?* *Qui illa reparat que tibi sunt necessaria, quan'ò magis te reparabit, propter quem illa reparare dignatus est?* Seeing the Lord, for thy sake, repaires those things which are necessary to maintaine thy life, will he not much more restore thy selfe, and raise thee vp from death vnto eternall life?

And

And to insist in these same confirmations, which we may haue from the working of God in nature, both in our selues and in other creatures: if either with *Justin Martyr*, wee consider of how small a beginning, or then with *Cyril*, how of nothing God hath made vp man, we shall see how iustly the Apostle calleth them fooles who deny the resurrection of our bodies. The Lord (saith *Justin Martyr*) of a little drop of mans seed, which (as *Job* saith) is powred out like water, buildeth vp daily this excellent workmanship of mans bodie: who would beleue that of so smal a beginning and without forme, so well a proportionate bodie in all the members thereof could be brought forth? *nisi aspectus fidem fecerit*, were it not that daily sight and experience confirmed it? why then shall it bee thought a thing impossible to the Lord to re-edifie the same bodie, after that by death it hath bin dissolued into dust and ashes? And againe, if with *Cyril* we will search out our beginning, and consider what wee were this day hundred yeares, wee shall find that wee were not: seeing the Lord of nothing hath brought out so pleasant and beautifull a creature as thou art this day, shalst thou thinke it impossible to him an hundred yeares after this, or longer, or shorter, as it pleaseth him to restore thee againe, and raise thee from the dead? *Qui potuit id quod non erat, producere, ut aliquid esset; id quod iam est, cum cediret restituere non poterit?* hee that could bring out that which was not, and make it to bee something, shall wee thinke that hee cannot raise vp againe that which now is, after that it hath falle?

Which of these two, I pray thee, is the greatest and most difficult worke in thy judgement (for vnto the Lord every thing, that he will, is alike easie,) whether to make one who never was, or to restore againe one who hath bin? Doubtlesse to make a man in our judgement is a greater thing then to raise him. In the worke of creation the Lord made that to be which was not; in the worke of resurrection the Lord shall make that to be which was before; the one thou

A two-fold
meditation to
confirme the
resurrection.

1.
How of a little
drop God
made vs that
which now
we are.

*Just. Mart. apol.
zad Senat. Rom.*

2.
How God hath
made vs of no-
thing to be
that which
now we are.

Cyril. Lect. 4.

It is easier to
restore one
that hath bin,
then to make
one that never
was.

cyril.

Practices of
God on crea-
tures without
vs, though they
cannot beget
faith, yet
they confirme
it.

2. Tim. 3. 12.

These same
bodies which
now we haue,
shall be resto-
red vnto vs
the same in
substance.

believeuest, because thou seest it daily done; the other thou doubtest of, because it is to be done: but cease to doubt any more, and of that which God hath wrought in thee already, that thou mayst see it, perceiue that which is to be wrought in thee, suppose it bee not apparent; *ex his que in te sunt, perspicie ea que non apparent*: of fore-past workes iudge of that which is to come, that thou mayst learne to giue glory to God, and trust in him who giues life to them that are dead.

And if from our selues wee proceed to other creatures, how many proofes in nature shall wee find to confirme the resurrection? The Trees that die in Winter, and lose both their leaues and fruit, are they not restored againe in the Spring? The day which is slaine by the night, and buried in darknesse, as it were in a graue, is it not restored againe in the morning? The ancient Fathers send vs to learne the same from the Phcenix. Many other workes of God in nature, though they cannot beget this faith in vs; yet are they profitable to helpe it where it is begun, and are strong witness in their kind to reprove the infidelitie of Atheists. But wee haue aboue all to take heed to that most sure word of the Prophets and Apostles wherat we began, and so to rest in it, that when it shall please God the day of our change shall come, we may (after the example of our blessed Sauour) commend our soules into the hands of the Lord, and be content that our bodies, like pickles of lively seed, bee sowne in the field of God, and set into the earth, as it were with Gods owne finger, that in his owne good time they may spring vp againe to glory and immortalitie. *I know whom I haue beleene, and am perswaded that he is able to keepe vnto the last day that which I haue committed to him.* And this for confirmation of our resurrection.

We haue further this comfort, in that the Apostle saith, *The Spirit of God shall raise vp your mortall bodies*, that our bodies wherewith now we are cloathed, shall be raised vp, and none other for them. Away therefore with that vaine opinion,

opinion, that new bodies shall bee created, and giuen to Gods children in the resurrection. The glory both of his Justice, Mercy and Truth, craves that these same bodies, and no other for them, should be restored: for euery one must receiue according to that which they haue done in the bodie, whether good or euill. *Abſurdum eſt, & Deo indignum, ut hac quidem caro Lanetur, illa vero coronetur:* It stands not with the iustice and truth of God, that one body should be torne in ſuffering, & another ſhould receiue the crowne. Shall the bodie of *Paul* be ſcoured, and another for it bee glorified? ſhall *Paul* beare in his bodie the marke of Christs ſufferings, and not beare in that ſame body the crowne of his glory? ſhall the wicked in their body worke the works of vnirighteousneſſe, and ſhall another bodie receiue the wa- ges of their iniquities? It cannot be.

And that the glory of his mercie craves that the ſame body ſhould be raised is alſo evident, for why? ſhall Satan giue that wound to man, which the Sauiour of men is not able to cure? ſhall the malice of the Deuile bring in that euill, which the mercy of God cannot remoue? ſhall the firſt *Ad- adam* ſlay the bodie by ſinne, and ſhal not the ſecond *Adam* giue life vnto it by his righteouſneſſe? Can this ſtand with the glory of God, *dimidium tantummodo hominem reſtituere:* to reſtore onely the one halfe of man? As theſe ſame ſoules of ours which were dead, & none other for them, are quickened in the firſt reſurrecſtion: ſo theſe ſame bodies of ours, and none other for them, ſhal be raised from the dead in the ſecond reſurrecſtion: *reſtituet Deus corpora priftina in reſurrecſtione, non creabit noua.* As thoſe blind men (ſaint *I- renæus*) whom, as we read in the Gofpell, Christ cured, receiued no new eyes, but onely ſight to the eyes they had before: and as that ſonne of the Widow, and *Lazarus*, roſe in theſe ſame bodies wherein they did die; ſo ſhall the Lord in the reſurrecſtion reſtore to vs our olde bodies, and not create new bodies to vs. And this warneth vs, that with great attention we are to vſe our bodies in moſt holy and

The iustice of
God craves
that ſo it
ſhould be.

Tertul.

The mercy of
God craves
alſo that ſo it
ſhould be.

Tertul.

Irenæone.
Valens lib. 5.

Our bodies
shall be raised
with new qua-
lities.

²
They shall be
honourable.

Members lame
shall be resto-
red.

Tertius de resur-
cione.

³
They shall be
glorious.
Phil. 3.21.

honourable manner in this life; seeing they are to be raised vp as a vessel of honour and glory in the life to come.

Againe, when the Apostle saith, that the Lord shall raise vp our mortall bodies, wee are to know, that so hee calleth them, in respect of that whch they are now, not in respect of that whch they shall be then. For in the resurrection: he Apostle teacheth vs in another place, that our bodies shall bee raised immortall, honourable, glorious, spirituall and impassionale. First, I say the bodie shall bee raised immortall, not subiect any more to death, nor diseases, nor standing in need of these ordinary helps of meate, drinke, and sleepe, by which our naturall life is preserued.

Secondly, our bodie shall be raised honourable, now it is laid downe in dishonour; for there is no flesh were it neuer so beautifull, or beloued of man, but after death it becometh loathsome to the beholder; so that even *Abraham* shal desire that the dead bodie of his beloued *Sarah* may be buried out of his sight: but in the resurrection they shall be raised more honourable then euer they were, they shall bee redeemed from all their infirmities, every blemish in the bodie that now makes it vnplesant, shall be made beautifull in the resurrection, and every defective member thereof shall be restored to integritie; *Membri de truncatio vel obtusio nonne mors membra est; si vniuersalis mors resurrec-
tionis recinditur quanto magis portionalis?* for the perishing of the member is no other thing but the death of the member: if the benefit of resurrection cut off the vniuersall death of the bodie, shall it not also take away the portionall death of a member in the bodie? if the whole man shall bee changed to glory, shal hee not much more bee restored to health? Out of all doubt the bodies of Gods children shall be raised perfect, comely, and every way honourable; *Hoc est enim credere, resurrectionem integrum credere.*

Thirdly, the bodie shall be raised a glorious bodie, *When he shall appear, hee shall change our vile bodies, and make them like to his glorious bodie.* They who conuert many to righ-

righteousnesse shall shine like the Starres in the firmament: yea, the iust, saith our Sauiour, shall shine like the Sunne in the Firmament. A shadow of this glory wee haue in Christ's transfiguration on mount Tabor, his face shined as the Sun, and his clothes were white as the light. *Moses* after fortie dayes talking with God on the Mount, came downe with so bright a shining countenance, that the Israelites might not behold him; what then may we thinke shall be the glorie of the children of God, when they shall be transchan ged with the light of Gods countenance shining vpon them, not fortie dayes onely, but for euer and euer? And if every one of their faces shall shine as the Sunne in the Firmament: O how great light and glory shall bee among them all? and if their bodies be so glorious, what shall bee the glory of their soules? surely no heart can conceiue it, no tongue is able to expresse it.

Fourthly, our body shall be raised spirituall, which is not so to be vnderstood, as if our bodies should lose a corporall substance, and receiue a spirituall substance; but then shall our bodies bee spirituall, as now our spirits by nature are carnall: which are so called because they are subiect to carnall corruption, pressed downe & carried away after earthly and carnall things; so shall our bodies then be spirituall, because without contradiction they shall obey the motions of the Spirit: the bodie shall be no burthen, no prison, no impediment to the soule, as now it is; the soule shall carrie the bodie where it will, without resistance: where now it is earthly, heauy, and tends downward, it shall then be restored so lightsome and quicke, that without difficultie it shall mount from the earth, to meet our Lord in the airc. As our Head ascended on the Mount of Oliues, and went through the cloudes into Heauen, so shall his members ascend, that they may be with the Lord: they shall follow the Lambe where euer hee goes. Let vs beleue it and give glory vnto God, for he who is the worker of our resurrection, is also the worker of our ascension. If the wit of man bee able to

frame

Mat. 17.

⁴
They shall be
spirituall.

Act. 1.21.

⁵
They shall be
impassionate.

Reuel.21.8.

Resurrection
of the godly
and wicked
different.

¹
In their causes:
the one rises by
the citation
of God, the
other by virtue
of their vnion
with Christ.

frame a vessel of sundrie mettals that naturally sinkes to the ground, to swim aboue in the water , how much more (saith *Augustine*) is God able to make our bodies to ascend vpward and to abide aboue, albeit in regard of their naturall motion being heauie, they tend downward.

Fiftly, our bodies shall be raised impassional, free, I meane, from such passions as may hurt or offend them, such as terror, feare, or griefe, but not from the passions of ioy ; for no sense of the body shall want its owne obiect of pleasure to delight it, & all for the greater augmentation of our glory. Let vs therefore yet againe be admonished to vse our bodies in all holy & honourable manner vpon earth, seeing the Lord hath concluded to make vs so honourable in Heauen, where otherwise thou that defilest thy body with vncleanness ; is it not a righteous thing with the Lord to send thee to *Gehenna*, a valley of vncleanness? looke for it assuredly, if thou continue filthy still , the Lord shall exclude thee out of heauenly *Ierusalem*, thou shalt not enter into his holy habitation, but thy portion shall be with the vnblessing, with dogs, and with the abominable, who shall haue their part in the lake that burns with fire and brimstone.

Last of all, seeing the Apostle ascribes the cause of our resurrection to the Spirit of Christ dwelling in vs, it is to be inquired , how then shall the wicked rise, in whom Christ never dwelt by his Spirit? to this I answere , that both the godly and the wicked shall rise, but their resurrections shall be far different in the cause, manner, and ends thereof : As for the cause , the godly shall rise by the efficacie of that quickening Spirit of Christ dwelling in them, they shall rise by virtue of their vnion, with their Head the Lord Iesu, as his members; receiuing that promised life from him , for which they haue looked long, and in hope whereof they laid downe their bodies willingly in the grane: but the wicked shall rise by virtue of the powerfull citation of God, by the blast of his trumpet to appear in judgement, which they shall not be able to eschew.

They

They differ agaist in the manner of their resurrection ; for the one shall rise with ioy , the other with terror and feare , the wicked shall no sooner looke out of their graue, and see the face of the Judge standing in the aire , but at once, shaine and confusion shall couer them; that day of the Lord shall be vnto them a day of blacknesse and darknesse. Their soule, as soone as they enter into the bodie, shall bee vexed with new horrible feares, hauing experiance of that wrath which alreadye they haue sustained out of the bodie the feare of that full wrath which they know in the last day is to bee powred vpon them ,shall wonderfully astonish them ; glad would they bee if they might creepe into their graues againe ; they shall wish that Hills and Mountaines would fall vpon them, and couer them; but all in vaine, because they did in the bodie that which they would , they shall now by constraint suffer in the bodie that which they would not.

And thirdly, the ends of their resurrection are different ; the one shall rise to life , the other shame ; and of this it is evident, that the resurrection of the wicked is no benefit to them , properly it is no resurrection , no more then the taking of a Malefactor out of prison to bee executed on the scaffold, can bee called a deliury : for their resurrection is to cast them out of one miserable condition into a worse, they are taken out of the graue , that they may be cast into the bottomlesse pit of the wrath of God : and this was propery figured in *Pharaoh* his two seruants , the Baker, and Butler ; both of them were taken out of prison , but the one to be restored vnto his Office , to minister before the King, the other to bee executed vnto death : so shall both the godly and wicked come out of the graue , but the one to bee for euer with the Lord , to stand before his Throne, ministiring prayses vnto him, and comforted with the fulnes of ioy which is in his face: the other to be banished from Gods presence, and sent to euerlasting condemnation. And therefore is it that in the summe of our faith, the Article of

3
In the manner
the one with
ioy, the other
with feare and
terroure.

Reuel.6.16.

3
In their ends,
the one to glo-
ry, the other
to shame, figu-
red in *Phara-
ohs* two ser-
uants.

Gen.40,

Resurrection is a benefit when remission of sinnes goes before it, and eternall life fol-
lowes after it.

Exhortation.

What fruit we
should gather
of the Apostles
former do-
ctrine.

our Resurrection is put betweene the Article of the remis-
sion of sinnes, and that other Article of eternall life, to teach
vs that then onely the Resurrection of the body is a benefit,
when remission of sins goes before it, and eternall life fol-
lowes after it; whereof the Lord of his great mercie make
vs partakers through Iesus Christ.

VERSE. 12.

*Therefore brethren we are debtors, not to the flesh, to live
after the flesh.*

AS it is true concerning vs, that necessitie lyeth vp-
on vs to preach, and woe will bee to vs if wee
preach not; so it is true concerning you, that a ne-
cessitie lyeth vpon you to heare, and woe will be
to you if you heare not. It is comanded to vs that when
we speake we should speake as the Oracles of God; and it
is also required of you, that yee receiue this Word, not as
the word of man, but as it is indeed the Word of God: ther-
fore take heed how yee heare; for as Moses said to the
Iraelites, so say wee vnto you: *It is no vaine word concer-
ning you, it is your life.* Yee haue heard that maine proposi-
tion of Comfort, *There is no condemnation to them which
are in Christ:* yee haue heard it confirmed, explained, and
applied; the miserable estate of them *who walke after the
flesh,* hath bin shewed vnto you; as likewise the happy estate
of them *who walke after the spirit,* and what comforts the
godly haue both against the remanents, as also against the
fruits of sinne, hath been declared vnto you. Examine your
selues, and see how farre forth these comforts belong vnto
you. If yee be such as thinke with those scornfull men in Je-
rusalem, that yee haue made a covenant with death, and it
shall not come neere you, then goe on in your securitie, and
doe that which is good in your owne eyes: but if yee finde
by experience that death is alreadie entered into your mor-
tall bodies, bee wise intime, see that thou haue this onely
soule-

soueraigne comfort against death, the Spirit of Christ dwelling in you : otherwise (flatter your selues in your securitie as you will) miserable shall your end be.

Now the Consolation being ended, the Apostle subioynes the exhortation : both these two, consolation and exhortation are needfull for vs in the course of this life ; the one to keepe vs that wee faint not through the remanents of sinne left in vs, and beginnings of death, which alreadie haue seized vpon vs : exhortation againe to stirre vs vp when wee linger in the way of godlinesse. For it fareth with vs as it did with *Lot in Sodome*, the Angels warned him of the imminent judgement, and exhorted him to escape for his life, yet hee delayed and lingred, hee could not bee gotten out of *Sodome*, till they (as it were) violently thrust him out. And albeit the Lord admonish vs early and late by his Messengers, of that wrath which is to come vpon the children of disobedience, and warne vs in time to flie to the Mountaine of his Saluation ; yet alas, so loth are wee to forsake our old sinnes, that the Lord is forced to double his exhortation vnto vs; all which yet will not auaille vs, if the Lord lay not the hands of his grace vpon vs and by his holy Spirit make vs obedient to the heauenly vocation. Let vs therfore take heed to the exhortations made to vs by the Lord, and that so much the more, because it is most surc, that the sweetnesse of Gods consolacion shall not be felt of them who are not moued with his exhortation. *Contemplationis enim gustus non debetur, nisi obedientia mandatorum* : The taste of Gods iericie by contemplation, is onely due to them who make conscience of the obedience of his Commandements.

Therefore.] This particle is relative to the words preceding : seeing it is so that by the Spirit of Christ dwelling in vs, wee haue such excellent benefits, we are debt-bound not to live after the flesh, but after the Spirit. Of this wee haue first to learne, that every benefit wee receive from God, is an Obligation binding vs debtors in seruice to God.

Consolation
and exhortati-
on, both neces-
sary for vs.

Bern. scdm. 46.
in Cans.

Euery benefit
of God is a
new obligati-
on binding vs
to serue him.

for

Gods benefits,
should not
make vs proud;
for he who
hath receiued
most, hath the
more debt ly-
ing vpon him.

2 Sam. 13.7.8.9

This is cleared
in the processe
of *Danids* con-
uiction.

Chrysost. in
Mat hom.4.

Amos.3.1.

for much shall bee required of him to whom much is giuen: there is no reason why the abundance of Gods gifts either temporall or spirituall, should increase thy pride and carelesnesse; but rather should make thee more humble and carefull how to please him, considering that the more thou hast receiued, the more thou oweſt. When *David* forgetting that hee was the Lords debtor, began to liue as his lust commanded him, the Lord brought out against him his former benefits, as so many obligations to conuince him: *I anoynted thee* (laith the Lord) *King ouer Israel, I deliuered thee out of the hand of Saul, I gaue thee thy Lords house, and wises into thy bosome, I gaue thee in like manner the house of Israel and Iudah, and would moreover, if that had beeene too little, haue giuen thee ſuch and ſuch things. Wherefore then haſt thou defiſed my Commandementes, and done euill in my ſight, forgetting that thou waſt bound and obli- ged to me?*

This processe of *Danids* conuiction stands for an example to vs all, to warne vs; that vntill we make the benefits of God, obligations binding vs to ſcrue him, the Lord ſhall vſe them as arguments to proue that iudgement is due vnto vs, and the greater benefits, the greater iudgements; for vnto them that walke not worthy of the honour of the good things they haue receiued from God, *μεγαλος της τιμης*, the greatnessſe of honour ſhall bee *προσανα τιμησας*, the augmentation of their punishment. And as this is true in temporall benefits, ſo much more in spirituall graces; as they are more excellent then the other, ſo doe they more binde vs then the other: both *Israelites* and *Ethiopians* are debtors to God, but the *Israelite* more debt-bound than the *Ethiopian*, for the Lord hath not dealt with every Nation, as with *Israel*. Heare this word, that the Lord pronounceth, *O yee children of Israel, you onely haue I knowne of all the families of the earth, therefore I will visit you for all your iniquities. May yee not ſee heere that the Lord moſt ſtraiſtly doth puniſh the ſinnes of thoſe to whom hee hath beeene moſt*

most beneficall, when they become vnhankfull? The *Gentiles* who received no more but the light of nature, are conuinced, because they glorified not God; what then shall become of the bastard Christian, who hath also received the light of the Gospell, and yet doth not gloriſe God? shall he not much more be condemned? doubtleſſe, *Sodome* ſhall be in a better ſtate in the day of Judgement than he. Let vs therefore remember how the multitude of Gods mercies toward vs hath made vs many wayes debtors of ſeruice vnto him, that wee may endeauour in feare and trembling to performe it.

Brethren, we are debtors.] The Apostle, you ſee, inuolues himſelfe in the ſame obligation, acknowledging that hee is debtor of that ſame ſeruice which he requires of others. Our blessed Sauiour pronounces a fearefull woe vpon the Phaſiſes, because they laid heauie burthens vpon the people, and they themſelues did not ſo much as touch them with the finger: the ſame woe abides thofe Preachers who require thofe duties of the people, whereof they are not praetiters themſelues. A Preacher may in a good conſcience require that thing of others, whereunto firſt of all he hath bound himſelfe: as it is ſaid of the Prince of Paſtors, that firſt hee began to doe, and then to preach. It becomes him (ſaith Tertullian) that commends a thing to others, to purchase authoritie to his commendation, by practice of the ſame thing himſelfe, *ne dicta factis deficientibus erubescant*, leſt otherwiſe words without deeds bee not able to hold vp their face, but forced to bluſh for shame: therefore alſo, ſaid Bernard, then ſhalt thou make thy voice powerfull vnto others, if thou make it knowne that thou haſt perſuaded thy ſelfe of that whereof thou woudest perſuade others. *Validior enim vox operis, quam oris*, for the voice of the worke is stronger then the voice of the word, He that is not a feruent Disciple of Iefus Christ, ſhall neuer be a faithfull Doctor of the Church of Christ: and this for a warning for Preachers.

Preachers ſhould praetice that which they preach to oþers.

Acta. I. 1.

*Tertul. de pati-
entia.*

*Bernard Cant.
sermo 59.*

Caluin.

Christ hath
freed vs from
all other ser-
vice, that wee
might bee
bound to his
owne.

Rom.3.28.

He is a servant
of servants,
who is not the
servant of
Christ Iesus.

Ambrose.

Lovey

Debters.] Of this it is evident, that the doctrine of grace proclaims not liberty to men to live as they will, but rather binds them to live godly: there can be no higher contempt done to the Lord than to turne his grace into wantonnesse. Certainly the iniquities of Pagans doe not halfe so much offend him, as the licentiousnesse of bastard Christians, who will sinne the more freely because Christ hath suffered for sinne: they heare that a man is not iustified by good workes, and therefore being deceived by Satans sophistrie, they cease to doe well, not considering that good workes must proue we are sanctified, and sanctification must proue that wee are iustified. In the second verse the Apostle said, that *Christ hath freed vs from the Law of sinne*, and here he saith, that *hee hath made vs debtors to righteousness*: these are not contrarie, they agree very well together, hee hath loosed vs from the seruice of all other Masters, that he might bind vs the more straightly to serue himselfe.

And indeed, if Christ command vs, as he may, no other thing shall command vs beside him; otherwife, if wee bee not servants to him, we shall be slaues to euery thing beside him. *O quam multos dominos habet, qui unum non habet?* O how many Lords hath that man who hath not Christ to bee his Lord? Assuredly there is nothing which will not vsurpe superioritie ouer thee, who liuest not as a bond servant to Iesvs Christ: either thy belly shal become thy God, and for a messe of porridge, with *Esau*, thou shalt sell thy birth-right and blessing, or a wedge of gold shall become thy confidence, and thou shalt not care for gaine to lose a good conscience: or then some other vncouth Lord, who hath no title to thee shall tyrannize ouer thee. Thus wee see, that the Christian libertie we haue by Christ, makes vs free from the seruitude of sinne, as the Apostle teacheth vs, and not free to commit sinne, as the carnall Atheist conceives it.

But seeing wee are debtors, let vs see with what bonds we are bound: surely the obligations are many, by which
wee

wee are bound debtors to the Lord ; but specially now wee
will shortly consider these two, Creation and Redemption.
It is a principle receiued among all men , that the fruit and
vantage of a mans owne workmanship should redound to
himselfe. *Who planteth a Vineyard, and eats not of the fruit
thereof? or who feedeth a flocke, and eats not of the milke
of the flocke?* No man begets sonnes and daughters, but hee
will bee honoured of theyn : hee that hirerh seruants , re-
quires seruice of them , yea, *Balaam* will be offended if
his Beast serue him not according to his pleasure: this is the
measure wherewith men mete vnto themselues : what rea-
son then is there we should refuse to doe that dutie ynto the
Lord, our Superior, which we craue to our selues from our
inferioriour? The Lord hath made vs , we made not our selues;
his hand hath formed & shaped vs: the life we haue we hold
it of him; we cannot abide a moment longer in this house
of our earthly Tabernacle than the Lord thinkes expedient,
his will makes the last day: yea, as wee said before, all our
necessary maintenance of this mortall life , - is furnished
out of his hand : seeing we our selues craue seruice of those
to whom wee giue the smalleſt things , ſhall wee not much
more giue seruice vnto God , from whom wee receiue the
greateſt ?

The other is the bond of Redemption: wherein wee are to consider these three things: first, that we are bought; secondly, that we are sworne; thirdly, that we haue receiued wages before-hand; all for this end, that wee should serue him. *Yee are bought (saith the Apostle) with a price, therefore glorifie God in your bodies, and in your spirits, for they are Gods.* And againe, *We are redeemed, not with corruptible things as gold and siluer, from our vaine conuerstation; but with the precious bloud of Christ, as of a Lambe unspotted and undefiled:* we should not therefore liue as seruants of men, far lesse as seruants of Satan and sin, but as seruants of that Lord who hath redeemed vs. Of all fooles those are the greatest, who sell their life for the silly shadowes of sinfull

M' plica -

We are bound
to do God
service by two
great bands
especially.

I
Creation,
2 Cor. 9.7.

It is a shame
that a man
craues that of
his inferiour,
which he gues
not to his su-
periour.

Redemption:
here consider
first, that we
are bought-
seruants.
1. Cor. 9. 20.

I. Pet. I, 18.

That which
cost Christ full
deare, men sel
good cheape.

Secondly,
Sworne ser-
uants.

Thirdly wee
haue receiued
wages before-
hand for ser-
vice to be done
Mal.1.20.

pleasures, which Iesus Christ hath bought with the greatest price that euer was paid.

Not only are wee bought to be Christs seruants, but also we are sworne; for Baptisme, as on the part of God, it is a teale of the couenant of grace, to confirme that promise of remission of sinne, which God hath made to vs in the bloud of Iesus Christ: so on our part, it is a solemn resignation of our selues, and our seruice to the Lord, wherein we giue vp our names to bee enrolled among his fouldiers and seruants, swearing, binding, and obligeing our selues to renounce the seruice of the Deuill, the World, and the Flesh: and this oath of resignation we haue renued, so oft as wee haue communicated at his holy Table. Whereof it is euident, that they who haue giuen their names to Christ, and yet liue licentiously, walking after the flesh, are forsworne Apostates, guiltie of perfidie and of soule apostasie and deserction from Iesus Christ.

And thirdly, not onely are wee bought and sworne, but we haue receiued wages & payment in hand; which shoulde make vs ashamed, if we haue so much as common honestie, to refuse seruice to the Lord, whose wages wee haue receiued alreadie. It may be said to euery one of vs, which *Ma-lachie* in the Name of the Lord, spake to the Leuites of his time, *Who among you shuts the doore of the Temple, or kindles a fire upon my Altar in vain? & who among vs can stand vp and say that hee hath done seruice to the Lord for nought?* Consider it when ye will, for euery piece of seruice ye haue done to the Lord, yee haue receiued wages more then ten times. Who hath called aright on his Name and hath not been heard? who hath giuen thankes for benefits received, and hath not found Gods benefits doubled vpon him? who hath giuen almes in the Name of the Lord, and not found increase? I speake not now of rewards which God hath promised, I speake only of that we haue receiued already: the least of Gods mercies shewed vpon vs alreadie, doth far exceed all that seruice that we, poore wretches, haue done v-

to him : as therefore wee are content to receive the Lords pay, let vs never refuse to giue the seruice of our bodies and spirits vnto him.

But alas, is not this the common sin of this generation, to receiue good things out of the hand of God, and with them to sacrifice vnto other Gods, to whom they owe no seruice at all? A horrible sacrilege, a vile Idolatrie: for this the Lord complains of the Iewes, *They have received my gold, and my siluer, and made vp Baal to themselves: & the tame complaint stands against the prophane men of this age.* The covetous man; as riches increase, doth he not set his heart vpon them? though with his tongue hee deny it, doth hee not say within himselfe, that which *Job* protested he would never say to the wedge of Gold, *Thou art my confidence?* The Glutton when hee hath receiued from God abundance of wheat, oyle and wine, though he know the commandment, *Be not filled with wine, wherein is excesse, but be filled with the Spirit;* yet how oft takes hee in superfluous drinke, and spares not for loue of it to grieue the Spirit, sacrificing to his belly as vnto God, those things which bind him to doe seruice vnto the Lord? Thus, neither are the benefits of God returned to doe honour vnto him from whom they come, but sacrilegiously also abused to the making vp of *Baal*, or some other Idol, abominable to God, for which it is most certaine that the more wages these Atheists haue receiued for doing seruice to God, which they never did, the more fearefull plagues and stripes from God shall be doubled vpon them.

Againe, we marke here, that there is a double debt lying vpon vs, the debt of sinne, and the debt of obedience: wee are freed of the one by an humble seeking and craving of the remission thereof, through Iesu Christ; for the debt of sinne the Lord Iesu hath taught vs daily to seeke Gods discharge, *Lord forgiue vs our debts:* and indeed, as every day we contract some debt; so it is great wisdome by daily repentence to sue the discharge of it: for they who neglect to doe it, their debt multiplies vpon them, it stands vmean-

But many receive that frō the true God, which they returne not to him, but sacrifice to Idols.
Hoſe. 2.8.

Ephes. 5.18.

A double debt lying vpon vs : the one, the debt of sinne which we must seeke to be forgiuen, the other the debt of obedience, which we must seeke to performe.

celled in the register of God, written as it were with a Pen of Iron, or the point of a Diamond, and they shall at length be cast into that prison for non-payment, wherein will bee weeping and gnashing of teeth for euer. But as for the debt of obedience, whereof the Apostle here speaks, we cannot with a good conscience desire the Lord to discharge it, nor exempt vs from it; but we must in all humilitie craue grace of God, that we, being enriched by him, who of our felues are poore, may bee able in some measure to pay and per-forme it.

A threefold comfort for the godly for the debt of obedience.

I

The Lord to whom we owe it, giues vs wherewith to pay it.

1. *Chron.29.14.*

2.

He accepts for a time part of payment.

3

The more wee pay of this debt, the worse we are able to pay.

Where if the weake children of God obiect and say: How then can we but drowne in this debt, seeing no day of our life wee can pay to the Lord that debt of obedience which we owe vnto him? To this there is giuen a threefold comfort: first, the Lord dealeth with vs as a louing liberal man dealeth with his debtor, who knoweth that hee hath nothing of his owne wherewith to pay him, and not willing to put him to shame, staps priuately into his hand, that which publikely againe he may giue vnto him: so the Lord conuayes secret grace into the hearts of his children, whereby they are in some measure able to serue him: but as *David* protested, so may we all, Whatsoeuer we giue vnto the Lord, we haue it of his owne hand. Secondly, the Lord our God is gracious, that he is content to accept part of payment at our hand, till we be able to doe better: if our faith be but like a graine of Mustard-seed; yet if it be true, the Lord will not despise it; though our repentance be not perfect and absolute, though our prayers be weake, though wee cannot doe the good that we would, yet the good that we doe is accepted at his hands, through Iesu Christ. And thirdly, we haue this comfort, that the more wee pay of this debt of obedience, the more wee are able to pay. In other debts it is not so: for if the more bee paid out by him that is indebted, the lesse remaynes behind vnto himselfe: but here the more we pay, the richer we are; the doing of one good worke of seruice vnto the Lord, makes

vs

vs both more willing, and able to doe another; the talents of spiritual graces being of that nature, that the more they are vsed, the more they are increased: and these should worke in vs a delight to pay that debt which wee owe vnto the Lord.

Last of all, we marke vpon this word, that the good we doe is debt and not merit. When one of your seruants (faith Iesus) hath done that which is commanded, will one of you giue him thanks because he hath done that which was commanded him? I beleue not; he applyeth the Parable to his Disciples, and in them to vs all; so likewise, *When you have done all those things which are commanded you, say that yee are unprofitable servants.* Our Sauiour commands vs plainly to doe well, but as plainly forbids all presumptuous conceit of our merit, when wee haue done well. To speake against good workes is impietie, and to presume of the merits of our best workes, is Antichristian pride. No man led by the Spirit of Iesus, did euer vse this word of Merit; it is the proud speech of the spirit of Antichrist: search the Scripture, and yee shall see that none of all those who speake by diuine inspiration, did euer vse it: yea, the godly Fathers who haue liued in darke and corrupt times, haue alway abhorred it.

If a man could liue (faith *Macarius*) from the dayes of *Adam* to the end of the world, and fight neuer so strongly against Satan, yet were hee not able to deserue so great a glory as is prepared for vs: how much lesse then are we able to promerit it (that is his owne word) who so short a space are militant here vpon earth? *Pratendas alter meritum, sustinere se dicat aitns dies ieiunare bis in Sabbatho, mihi adhaerere Deo bonum est;* let another man (faith *Bernard*) pretend merit, let him boast that hee suffers the heat of the day, and that he fasts twice in the Sabbath; it is good for me to draw neare the Lord, and put my hope in him: *Meritum enim meum misericordia Domini, non sum plane meriti inops, quam diu ille miserationu non fuerit:* for my merit is Gods

Good workes
are debts,
therefore not
merits.

Luke, 17.7.8.9.
10.

No pen-man
of the holy
Ghost did euer
vse the word
Merit.

The Fathers
thought it
smelled of pre-
sumption.
Mac. hom. 5.

*Bern. in Psal. quib
vabitat. Ser. 1.*

In Cant. ser. 61.

Serm.66.

De quadruplici debito.

Our life shuld
declare whose
seruants and
debtors we are.
Phil.verse,19.

Iam.2.16.
Mal.1.6.

An accusation
of the care-
less Christians
of our
time.

Chrysostom Mat.

mercy; I shall not altogether want merits as long as hee
wants not compassion. And againe *sufficit ad meritum scire
quod non sufficient merita*, this is sufficient merit, to know
that merits are not sufficient: this hee makes more cleare in
that Sermon of his, *de quad. uplixi debito*: wherein hee de-
clares how man is so many wayes debtor to the Lord, that
he cannot doe that which he ought, why then shal any man
say that he hath done enough, *cum nec milissime, smo nec
minima pars debitorum suorum valeat respondere*, seeing
he is not able to ans. were the thousand part, no, not the least
part of that debt which he oweth vnto God?

To line.] We haue heard that we are debtors: now haue
wee to see wherein wee are debt-bound. Wee owe to the
Lord not onely those things which are ours, but (as saith
Paul to Philemon) we owe him our selues also. Euerie mans
life must declare who it is whom hee acknowledgeth for a
Superior, and vnto whom he submitteh himselfe a debtor.
Show mee (saith Saint James) *thy Faith by thy workes*;
Show me (saith Malachy) *thy Father by thy Soni* reue-
rence toward him; let mee know thy master by thy obedi-
ence, and the attendance thou giuest him. As Cesarys money
is discerned by his Image and superscription, so the Chri-
stian is knowne by his conuersation: hee walkes after the
Spirit, and by his deedes more then by his wordes, hee
disclaymeth the government of the flesh. But surely as
Chrysostome complained of bastard professors in his time;
so may we in our time of many to whom we are Ambassa-
dours in Christs name, we haue more then cause to feare, we
haue bestowed labour vpon you in vaine: for, I pray you,
what part of your liues giues sentence for you, and proues
that ye are Christians? shall we judge by the place which ye
delight most to frequent? are there not many among you,
sooner in the Tauerne then in the Temple, filling your bellies
intemperately at that same time, wherein the Sonnes and
Daughters of the liuing God are gathered together into
their Fathers House, to bee refreshed with his heavenly
Manna?

Maister shall we judge you by your garmentes? doe they not in many of you declare the vanitie of your minds? if we estimate you according to your companions, what shall wee thinke, but that ye are such as those are with whom ye delight to resort? yee sit in the seat of scorneres; if thou feest a thiefe, thou runnest with him, & art partaker with the adulterers, if we try you by your language, ye shall be found uncircumcised *Philistines*, and not holy *Israelites*; for ye have learned to speak the language of *Abdod*; yee speak (as *Micah* complained of the wicked in his time) out of the corruption of your soule; making your throat an open sepulcher, yee send out the stinking breath of your inward abominations; by your euill and vncleane speeches, yee corupt the minds of the hearers. And thus seeing every part of your life giues sentence against you, as a cloud of many witnessessestestifying that ye are vng. Iean, what haue ye to speake for you, to proue that ye are Christian? shall your naked word bee sufficient to do it? no certainly, for against it the Lord Iesus hath made exception before hand, *Not every one that saith, Lord, Lord, shall enter into mykingdome*, your works must be your witnessesse, and your deeds must declare who it is to whom ye acknowledge your selues seruants and debtors.

Not to the f. & b. Sometime the flesh signifieth the bodie, and in that sense we are debtors vnto it: for the couenant (saith *Bernard*) whch the Lord hath bound vp betwene the soule and the bodie, is not to be broke at our will, but at the Lords will: and in the meane time we are bound to nourish it: but the flesh here is put for the sinfull lusts of the flesh, and so are we no debtors vnto it: *Take no thought for the flesh, as full as she is of sinfull lusts thereof.* But alas, the corruption of our nature is so great, that without great circumpection we cannot nourish the bodie, vntlesse we also nourish sinne in the bodie: many, vnder pretence of doing duty to the one, failie in the other, so they pamper the body, that they quench the spirite; overcome with gluttony, they report to day, yee are with the godly, to keep a mean

Psal. 50.

Neh. 13. 26.
Micah. 7. 3.

Matth. 7. 21.

It is a difficult thing so to nourish the body, that wee nourish not sin in the body.
Rom. 8. 3. 14.

Discipline
whereby wee
bare downe
the body,
would neither
be too strait,
nor too remisse.
Epbra. Syr. lib.
1. cap. 9.

But most men
fail in excelle-
sive pampering
the body.

Many Lords
striuing for su-
periority ouer
man, & to haue
man their ser-
uant.

betwene these two extremitie: as a ship if it be ouerladen
is easilly overwhelmed by the water, or if it be too light and
not ballasted, is easilly driven out of the due course by the
winde, as a horse if hee bee hungry cannot serue his master,
or if fed aboue measure waxes insolent, and kickes against
his rider; so is it with the body, neither would it be so weak-
ned that it be not able to perorme the works of Christian
duty; neither yet so painred, that it become a burden to
the soule, and an impediment to spirituall exercises. But
in this age we need not greatly to admonish men of the one
extremity; the debt men owes vnto their bodies, is payd
wth a large measure, and ruining ouer, it is not onely ser-
ued to necessarie, but so ouer-charged with superfluitie, that
oftentimes it loathes and abhors those aliments, by which
it liues; the soule in the meane time put to a sober diet, lest
famished, without any morsell of heauenly bread, whereby
it should be refreshed and strengthened: whereof it comes
that the lusts of the flesh waxe strong, and the life of the
spirit wonderfully decays.

Though the other member of the opposition bee not
here exprest, yet it followes necessarily, wee are debtors to
the Spirit. And we may gather of their words, how there
are sundry Lords striuing for the superioritie of man. The
World with her pleasures allures man to follow her, but
pretend wher she will, in truth, her word is *decipiām*. The
flesh would haue man a seruant to her lusts, shee wants not
her baits wherewith to beguile him, but in truth, her word
is *inficiām*. Satan, strongest of the three usurpers, claymes
superioritie ouer man, he craues that man should fall downe
and worship him; hee wants not promises enow, faire in
thow, but in truth, his word is *interficiām*. Iesu Christ our
lawfull Lord, hee also calis vpon vs, and exhorts vs to serue
him, he hath life in the one hand, durable riches and honour
in the other, and in truth, his word is *reficiām*, I will refresh
you. Now in this strife to whom thinke we yeld our selfes,
but vnto him who cries *reficiām*. Let vs therefore say with
David:

*Daniel, O Lord, no might can make iuste to mee but onely
thou: all others that exact any seruice of vs, are but vncouthe
Lorde, to whom we are not obliged; they are but Tyrants,
striuing to oppresse vs: *Certant in me, de meipso, cuius po-
tissimum esse videar*, they striue (saith Bernard) within me,
about me, to which of them chiefly I should feeme to apper-
taine; but, O Lord Iesus, I am thine, I haue no King but thou;
come therefore and raigne in me, and remoue these offences
out of thy kingdome: happy are they who can so render
theiuelues to the Lord, for in the house of death, what is it
that men craue more, then that the Lord Iesus should ac-
knowlede the for his? Who will not in that houre beg that
mercy at the hands of God, *Lord receive my spirit!* but as-
suredly, if thou yeeld it not to him in life when he requires
it, he shal not receiue it from thee in death, when thou woul-
dest render it to him. The Lord grant, that in our whole liues
we may acknowledge our selues as debtors of daily seruice
vnto him, so shall the Lord in death welcome vs, as his
faithfull seruants, and receiue vs into his rest.*

Psal. 139. 9-4.
But for sinnes
thareft, wee
should yeeld
our selues ser-
uants to
Christ, and
why?

VERSE. 13.

*For if yee live after the flesh, yee shall die, but if yee mor-
tifie the deeds of the bodie by the Spirit, yee shall live.*

15 His word of the Lord pronounceth before hand
vpon you who liue after the flesh a condemnato-
rie sentence, *Yee shall die*: which how euer yee
esteeeme to bee light when you heare it, yet yee
shall finde it heaule when it shall be executed vpon you. To
you againe who mortifie the deeds of the bodie, by the Spirit,
there is here pronounced an absoluторie sentence, *Yee
shall live*: which in the end shall yeeld you comfort, sur-
passing all that the pleasures of sin, orgaine of vngodlinesse
can afford vnto you. As that Cherubin therefore stood in
the entrie of Paradise with the blade of a making Iword,

The apostle
stands here as
a messenger of
mercy with a
sword in his
mouthe to ter-
rifie men from
the way of
death.

Gen. 3. 24.

Not like that
Cherubin, a
Minister of
justice, to hold
Adam out of
Paradise.

Exo. 18.32

Both the word
and deed of
the Lord de-
clare, that he
causeth not the
death of a sin-
ner.

That the Spi-
rit of God v-
er-
seth threat-
nings, is an ar-
gumente of our
rebellious na-
ture.

The Word
should be vised
as milke to
some, as salt to
others.

to keepe *Adam* from the way of the Tree of Life: so the Apostle stands here betweene vs and death, with a sentence like a two-edged sword in his mouth, to keepe the sonnes of *Adam*, as farre as he can, from the way of death: the one stood as a Minister of Gods Justice, the other stands as a messenger of mercie. The Lord hath sworne by himselfe: *As I live, I desire not the death of a sinner, but that hee should returne and live: hee justifies his Word by deed, in that in all ages of the world hee hath sent out messengers to warne them to goe by the way of death: so that now, if any man perish, it is, because he stops his eares at the warning of the Watch-men of God: for thou canst not say, but *Moses* and the Prophets, *Iesus Christ* and his Apostles and Preachers, haue met thee in the way of thy sinne, and warned thee many a time by the Word of the Lord, that if thou walke on in that way, thou shalt assuredly die; where thou passing by them all, rushest head-long after the lusts of thy flesh, and so thou perishest, and thy bloud shall be vpon thine owne head.*

As the Apostle to the preceding exhortation annexed an argument, *a debito*, from that which we are bound to doe; so now hee subioynes another argument, partly *a damno*, from the losse we incurre if we doe it not, in these words, *If ye live after the flesh, ye shall die; and partly, a commodo*, from the vantage we shall reape if we do it, in these words, *If ye mortifie the deeds of the body by the Spirit, ye shall live*. If wee were such meu as wee should bee, the former exhortation taken from honestie and dutie, were sufficient to moue vs, but in that the Spirit of God doth also threaten vs with death, is an euident argument of the froward rebellion of our nature. The Word of God is compared not onely to milke, but also to salt: wee haue need of the one because of our infancie, that being nourished therewith we may grow: and because of our corruption, we haue need to be seasoned with the other: to both these ends should Preachers vise the Word of God, to some, as milke, for their nourish-

nourishment; to others, as salt for amendment.

But these are the times fore-told by the Apostle, wherin the isching eares of men cannot abide whollome doctrine, *They hate him that rebukes in the gate*, as Achab hated Micaiah to the death, because he prophesied no good unto him; that is, he spake not according to his phantasie, but warned him faithfully of the judgement which afterward came vpon him: so the hearers of our time can abide no Teachers, but such as are after their owne lusts; but alas, they are foolish, for are not my words good to him that walkes uprightly (saith the Lord.) *Aduersarius est nobis, quamadum sumus & ipsi nobis, quamadum tu tibi inimicus es, inimicum habebis sermonem Dei.* The word of God is an aduersary to none but such as are Aduersaries to themselves; neither doth it condemne any, but such as assuredly shall be condemned of the Lord, vnelleſſe they repent. Stop thine eare as thou wilt from heaing of the threatnings of the Word, yet shalt thou not stop that judgement, which the Word hath threatned against thee. There is a cry that will come at mid-night, and will waken the dead, but blessed are they who in time are wakened out of the sleepe of their sinnes, by the cries of the Watch-men of God, for vndoubtedly a fearefull and painfull consumption shall torment them for euer; who now cannot suffer that the salt of the Word should bite their sores to cure them.

The opposition made here by the Apostle, warnes vs that a necessarie lieth vpon vs to mortifie our sinfull lusts, it stands vpon our liues; vnelleſſe wee slay sinne, sinne shall not faile to slay vs. It is like a Serpent in our bosome, which cannot liue, but by sucking out that bloud wherby we liue: here is a wholesome preseruatiue against sinne; if at every occasion we would carrie it in our minde, we would make no doubt to put sinne to the death, that our selues might liue. For alas, what pittifull folly is this? we hate them that pursue our bodily life, wee eschew them by all bodily means; we hate the oppressors that poile vs of our worldly goods:

But now men
cannot abide
the rebuke of
Gods word.
2. Tim. 4. 3.
Amos 3. 10.
1. Kings 12. 8.

Micah 2. 7.
Aug. ser. 1.

Zach. 7. 11.

Either we must
slay sin, or sin
shall slay vs.

Aug. 11. de
temp ser. 26.

Every sin is to
vs the forbiden
Tree.

Men seeke on
it that fruit
which they
shall not finde,
and finde on
it that fruit
which they
would not
haue.

Great wisdom
to discerne be-
tweene the de-
ceite of sin &
fruit of sinne.

Sinfull lusts
compared to
the stremme of
Iordan.

goods: onely we cannot hate Satan to the death, who seekes by sinne to spoile vs of eternall life.

That same commandement which was gluen to *Adam* and *Euah*, *If ye eat of the forbidden Tree, ye shall die*, is in effect here giuen to vs all: *If ye lise after the flesh, ye shall die*; let vs not make an exception where God hath made none: every sin to vs is that forbidden Tree to *Adam*, if we meddle with it, we shall find no better fruit then that which *Adam* found on it before vs; there is a fruit which man seeks vpon the Tree of sinne, and he shall not find it, *to wit*, profit, or pleasure; and there is another fruit which God hath threatened, and Satan saith, it growes not on the Tree of sinne, but man assuredly shall finde it. Bitter death growes vpon the pleasant Tree of sin: For the wages of sinne is death: albeit there came no word from the Lord to teach this, former experience may confirme it: for what fruit haue we this day of all our former sins, but a guilty conscience which breeds vs much terror, accusing thoughts, and anguish of Spirit?

It is therefore a point of great wisdome, to discerne betweene the deceit of sin, and fruit of sin. Before the action, Sin is *Inimicus blandiens*, a flattering and laughing enemy: in the action, it is *dulce venenum*, sweet poison; but after the action, it is *Scorpio pungens*, a prickling and biting Serpent. He that would rightly discerne the face of sinne, when it stands before him to tempt him, let him looke back to the taile of a finne which hee hath committed already, and of the sting which that fin hath left behind it; let him learne to beware of the smiling countenance of the other, which will no lesse wound him the second time vnto death, if so be he embrase it. Most properly may the pleasure of sinne bee compared to the stremme of the riuier Iordan, which carrieth away the fish swimming and playing in it, delighted with such pleasures as are agreeable to their kind, euen til it deuolue them into the salt sea, where incontinently they die: euen so in the wicked, inordinate concupisence is as a for-

forcible streme which carrieth away with it impenitent men, playing and delighting themselves in their lusts, till at length they fall into that Lake which burneth with fire and brimstone, out of the which there is no redemption for them.

The perishing pleasures of sinne are payed home with everlasting perdition, it is done in a moment, but when it is finished, it bringeth out death, and breeds the Worme that will never die : *parvum ad horam peccatum, longana autem est ex eo, & aeterna verecundia:* it is the devouring Locust of the bottomlesse pit, which hath haire like a woman, teeth like a Lion, and a taile like a Scorpion : miserable are they who are blinded with it; they may sleepe in their sinne, but their damnation sleepes not : though their heads bee laid downe, like the Kine of *Bashan*, to drinke iniquitie like water, yet their judgement is not farre off, and they are but like vnto Oxen fed for the slaughter.

We perceiue here further, that every mans state and condition in this life, is a prediction of that state and condition which abides him when this life is gone ; *He that soweth to the flesh, of the flesh shall reap corruption: but he that soweth to the Spirit, shall reap immortality and life.* As no man commeth either to a Palace, or a prison, but by the entrie thereof, so no man goeth either to Heauen or hell, but by the way thereof. A wicked life is as a thorow-way to that prison and place of darknesse, he who goes on in it without returning, shall out of all doubt, when hee hath passed the path-way, enter into the prison : and a godly life is the very way to Heauen; he that walkes in it, perseuering to the end, shall enter at the last into that Palace of glory, which is the Paradice of God. *Salomon* saith, that where the tree falls there it lies : and experience teacheth vs, that it falls to that side on which the branches thereof grow thickest : if the greatest growth of our affections and actions spring out after the Spirit, out of doubt wee shall fall to the right hand, and shall be blessed ; but if otherwise thy affections

grow

And to the
Locusts with
womanshaire
Lyons teeth,
Scorpions
taile.

Basil. in verb.
Mos attende
tibi.
Cyr. catech. 2.

2.Pet.2.3.

Gal.6.8.

This life is a
thorow-way,
or middle pas-
sage, either to
heauen or hell.

Eccles.11.3.

grow downward, and thou walke after the flesh, then assuredly thou shalt fall to the left hand, and die in sinne vnder the curse of God.

They who liue in sinne, are dead, and yet a worse death abides them in hell.

The least degree of their punishment shall be a fearefull famine of all worldly comforts of. *Isa. 1.12.*
Reu. 18.14. Why that second death is cal'd a wrath, and a wrath to come.

But seeing they who walke after the flesh are dead alreadie, how saith the Apostle, They shall die? To this I answere, both are true, presently they are dead, and yet a more fearefull death abides them. That they who liue in their sins are dead already, we shewed before: for sin is that vnto the soule of man, which Fire and Water are to the bodie; that is to say, an unkindly Element, in the which it cannot liue: but certainly a more fearefull death abides them, which the Spirit of God calls the second death, wherein they shall not onely liue deprived of life, wanting all sense; yea, and all hope of the mercie of God, but shall also feele the full measure of his wrath due to their sinnes powred out vpon them. Now, albeit they be dead in sinne, and deprived of the fauour of the Creator, yet the vaine comforts of the creatures doe so bewitch and blinde them, that they know not how wretched & miserable they are: but when the last sentence of damnation shal be pronounced vpon them, they shall not onely be banished from the presence of God into euerlasting perdition, where the fire of the Lords indignation shall perpetually torment them, but also the comfort of all Gods creatures which now they haue shall forsake them. The least degree of their punishment shall be a fearefull famine of worldly comforts: *The Pomegranat tree, the Palme tree, the Apple tree shall wither. The Apples after which now their soule lusteth, shall depart from them, they shall find none of them: yea, if a cup full of colde water might comfort them, it shall not be given vnto them:* Thus you see how they are dead, and yet a more fearefull death abideth them.

Therefore the Spirit of God, to expresse the fearefulness of that second death, he calleth it a wrath, and giues it these two titles: first, he calleth it a wrath prepared by God. *Sa-
lonom saith, The wrath of a King is the messenger of death.* What

What then shall we say of the wrath of God? Secondly, he calls it a wrath to come, to teach vs that it farre exceeds all that wrath that we haue heard or seene: the drowning of the originall world, the burning of *Sodome*, a great wrath, but nothing comparable to the wrath which is to come.

Besides this, both the place, the vniuersalitie, and the eternitie of their punishment serues to let vs see, if we looke to them, how horrible this death is which here is threatened against them who liue after the flesh. As for the place, it is called *the winepresse of the wrath of God, the lake that burns with fire and brimstone, Tophet prepared of olde, deepe and large, the breath of the Lord, like a raver of brimstone, doth kindle it.* It is that great deep which the damned spirits thefelues abhorre, they know it to bee the place appointed for their torment, all that they craue, was only that the Lord would not send them thither to bee tormented before the time. It is called *Ades*, a place wherein is no light to see: therfore *Iude* called it *blacknes of darknes*; and our Sauiour called it *utter darknes*: there is in it a burning fire, but without light, a gnawing worme without rest. Saint Peter calls it *a prison*, and our Sauiour calls it *Gehenna*, for the horrible screeches of them who are burnt in it, and the vile and stinking filthinesse wherewith it is replenished.

And as for the vniuersalitie of their paine. It is certaine, that as every thing in them sinned, so euery thing in them shall be punished. No power of their soule, no member of their bodie shall be free from that wrath: Surely it should astonish man to consider this, for if now any one of Gods ordinary plagues inflicted vpon any one member of the bodie bee so insufferable, how intolerable will that paine bee? he who is now pained with the tooth-ach, takes some comfort when he sees another tormented with the Collick, and he also if he sees another burnt vp with *Anthonies fire*, beares his owne croffe the more patiently, because hee sees a greater laid vpon another. No man in this life suffereth all things; one crieth with the *Shunnamites Sonne*, for

The place of
the damned
shewes the
greatnesse of
their judgement.
Reuel.21.8.
Esay.30.33.

Iude ver. 6.
Mar.6.48.
1.Pet.3.19.
Mat.5.22.

The vniuersalitie of it: Nothing in man shall be without paine, and all Gods plagues shall concurre to punish him.

excessiue dolour, *as my head, my head*: another with *Antiochus, my belly*: the third with *Esa, my feet, my feet*: but what are all these comparable to that paine wherein head, and belly, and feet; yea, the whole man shall be racked vpon the torments of Gods wrath, and that not with one plague onely, but with manifold: for, as all the waters of the earth runne into the great Ocean, so all the plagues of God shall concurre and meet together in Hell, for the punishment of the damned.

The eternity
of it.

But yet the eternitie of that paine doth still increase the horrour thereof, there shall be no end of their punishment, their fire shall never be quenched, their Worme shall never die, they shall seeke death as a benefit, and shall not find it. The fire of *Sodome* was ended in a day; the deluge of water that drowned the original world, lasted but a yere; the famine that plagued *Egypt* lasted but seuen yeares; the captiuitie of *Israel* was ended in seuentie yeaeres: but this wrath of God vpon the damned shall endure for euer and euer. Thus we see what an horrible death the Apostle threatneth here, while he saith, *If ye live after the flesh, ye shall die*. The Lord giue vs wise and vnderstanding hearts, that wee may ponder it according to the waight thereof, that it may bee to vs a lively voice of God, to prouoke vs to flee from that fearefull wrath which is to come.

In the most re-
generate there
is some thing
that needs to
be mortified.

But if ye mortifie, &c.] Here followes the other member of the argument, taken from the great vantage wee receiue by mortifying the lusts of the bodie, if wee doe so, we shall live. Here also wee haue first to consider, that albeit the Apostle affirmed before, ver. 9. that these godly *Romans* were not in the flesh, yet now he exhorteth them to a further mortification of the lusts of the flesh, which were superfluous, if there were nothing in them that needed to bee mortified: then we see clearely, which wee may also feele in our selues, that so long as wee live in the bodie, there is euer some remanent life of sinne, which wee haue need to mortifie and put out. In this battell we must fight without intermission, tili

till we haue gotten the victorie: for who can say that hee hath in such sort cut away his superfluities, that there remaines nothing in him which hath need of reforming? beeleeue mee, when they are cut off, they spring, when they are chased away, they returne, when they are once quenched, they kindle againe; except thou dissemble, thou shalt alway find within thy selfe something that hath need to be subdued. There is nothing harder (saith Cyril) than the Rock, yet in the seames and clifts thereof of the noisome weed fasteneth her root, and springs out: and albeit there bee no man in the world stronger than a Christian, yet is he oftentimes buffeted by Satan; and sinne, which hath fastened her roote in him, sends out her inordinate motions and affections, against which he hath need to fight continually.

But here it is inquired, how doth the Apostle require this of them, that they should mortifie their lusts? lye, in the power of man to doe it? To this I answere, first, that as man gaue life to sinne, so is hee bound to put out the life thereof vpon no lesse paine then condemnation, and therefore iustly is it required of him. Secondly, thefesame good workes which the Lord workes in vs, hee is content to ascribe them to vs, and calsthem ours. Of our selues, wce must say with the Apostle, *We are not sufficient of our selues to think so much as a good thought;* our sufficiencie is of God, and it is hee who worketh in vs both the will and the deed, so he works in vs, that he makes vs through his grace willing workers with him: through him that strengthens vs we are able to doe all things, and therefore the praye of all the good wee can doe, should bee ascribed unto God. When *Danid* had offered to God abundance of siluer and gold, and other mettals which hee had prepared for the house of God, hee concludes in the humilitie of his heart, *What am I, O Lord, and what is my people, that we should be able to suffer willingly after this sort? for all things come of thee, and of thine owne hand haue we giuen thee.* But much more when we doe any work of sanctification, for the buil-

For out of the
stony rocke
spring noi-
some weeds.

Cyril.

That which
God works in
vs, hee calls it
our worke.

Phil 2.12.
Therefore we
should be hum-
ble and give
God the glory..

1.Chr.2.14.

ding of our selues vp into a spirituall Temple to the Lord our God, we may say : O Lord, all the good we can doe, is of thee, and of thine owne hand wee haue giuen backe vnto thee, for except thou, Lord, hadst giuen vnto vs grace, we shoulde never haue giuen to thee obediencie.

Presumptuous
opinion of
merit damned.

Aug. de verb.
Apost. serm. 2.

1. Cor. 15. 10.

Aug. hom. 14.

Aug. de verb.
Apost. serm. 14

A triall of our
Mortification.

Let therefore the presumptuous conceit of merit, yet againe, bee farre from vs, seeing the good which wee doe is debt, and is done also by the Spirit of the Lord in vs, let vs reserue the glorie therof vnto him. *Quere dona mea, non merita tua, quia si ego quererem merita tua, non venires ad dona mea* : Secke my gifts (saith Augustine, speaking in the Name of the Lord) not thy merits, for if I should seeke thy merits, thou shouldest never be partaker of my gifts. When the Apostle S. Paul had reckoned out, how hee had laboured more abundantly in the worke of the Ministrie, then all the rest of the Apostles, he subioynes, as it were, by correction, *yet not I, but the grace of God in me* : teaching vs, when wee haue done all the good wee can to bee humble in our selues, and give the glory to God : if hee promise vs a crowne, *nihil coronat nisi dona sua*, hee crownes no other thing but his owne gifts : if by promise hee binds himselfe a debtor vnto vs to giue vs a reward, *Debitor fatus est nobis, non aliquid a nobis accipiendo, sed quod ille placuit promittendo*, He is become a debtor vnto vs, not by receiuing any thing from vs, but by promising freely to vs that which pleased him : and therefore, when we are exhorted to mortifie the deeds of the bodie by the Spirit, let vs first turne this and the like of these precepts into prayers, that the Lord would enable vs by grace to doe that which hee commands vs, and then when in some meASURE we haue done it, that we returne the praise and glory to the Lord.

Mortifie, &c.] Seeing the first part of our sanctification is called mortification, we are to consider how in this word there lurkes a rule, whereby every man may trie how farre forth he hath profited in sanctification : wee see by experience, that the neerer a man draws to death, the leſſe motion is

is in him, but after hee is once dead, hee moues not at all; present him pleasant obiects, they delight him not, prayse him, yet hee is not puffed vp, speake euill of him, yet hee is not offended: euен so is it with the spirituall man, the greater progress he makes in sanctification, the motions of sin are euer the weaker in him, the pleasures of the world moue him not, as they were wont, if thou praise him, the breath of thy mouth cannot lift him vp, if thou offend him, the more he is mortified, thelesse he is grieved. As a man (saith *Basil*) being dead, is separate from those with whom he was conuersant before; so hee who is mortified, is instantly funderd in his affections from those who before were his familiar companions in sin: yea, those actions wherein he delighted before, are a griefe vnto him now, it is a vexation of his soule to heare and see the vnrigheteous deeds of the wicked, which were wont to be vnto him the matter of his sport and laughter.

Therefore doth he wish, and so shoulde we, that we might alwayes die this kind of death, *Felix mors qua alienum facit hominem ab hoc seculo*; Certainly, it is a happy death which alienates, and turnes away the heart of man from the loue of this world. *Bona mors, quippe vitam non auertit, sed transfert in melius*, for it is a good kind of death, which doth not take life away, but changes it into a better. But alas! how farre are we from this spirituall disposition? doth not the angry countenance of one in worldly authoritie terrifie vs? the disdainfull words of men, doe they not put vs out of the state of patience? if the world flatter vs, are we not puffed vp? if the frowne vpon vs, are we not cast downe? and this our great weakenesse proceedes onely from the strength of sinne in vs: this lets vs see what cause we haue to bee humbled, considering that hauing liued long in this time of grace, yet haue we profited little in the mortification of our sinfull lusts and affections.

Againe, out of this same word of Mortification, wee learne that the worke of our sanctification, is a worke of

difficultie,

Sanctification
is a worke of
difficulty, for
it is a birth, a
death, a circum-
ccision, &c.

difficultie, not accomplished without labour, paine, and dolour, for it receiues these three names, as to bee called, Mortification, Regeneration, & Circumcision. As no birth, no death, no cutting of the flesh can be without dolour and sorrow; so the conuersion of a sinner is not wrought without inward paine and sorrow. The Infant that hath laid but nine moneths in the wombe of the Mother, is not deliuered without great paine, suppose shée conceiued it with pleasure: and shalt thou thinkē to part with sime, which in hee was conceiued with thee, & which since so often thou hast nourished with pleasure, and not to proue the dolours of the New-birth? No assuredly. In the worke of mans conuersion, there is the contrite spirit, the humble heart, the mourning weed, the melting eye, the pale countenance, the voice of lamentation; let no such as feele them, if they find therewith a sundring of their affections from their old sins, be troubled; for these are but the dolours of their New-birth; and for others who know not these inward humiliations and wrestlings of the children of God, they haue iust cause to suspect themselues, that they haue not so much as the beginning of Mortification, Regeneration, and spirituall Circumcision.

The knife by
which beastly
lusts are slaine
to be sacrific-
ed.

Mac. kom. I.
Temporall life
is not the re-
compence of
righteousnesse
and why?
1. Cor. 3. 19.

By the spirit.] Nature will not destroy our sinfull lusts, they are mortified by the Spirit of Christ, and therefore we are to nourish and entertaine this Spirit, by the meanes before prescribed. As those beasts which were sacrificed to God vnder the Law, were first slaine by the knife of the Leuite, & then offered to God vpon the Altar; so the Lord Iesus must mortifie our affections by the power of his Word and Spirit, before they can be presented acceptable sacrifices to the Lord our God.

Ye shall live.) As I speake of death which is threatened, so speake I of life here promised: this temporall life cannot be the recompence of righteousness; for it is common both to the Godly and the wicked. *If in this life only we had hope,* of all men we were the most miserable; but this life here promised

promised is eternall life, the beginning whereof presently we enjoy by the Spirit of our Lord, who hath quickned vs, so that we may say, *Now I live, yet not I, but Christ Iesus liveth in mee*, the accomplishment thereof wee looke for hereafter. Thus hath the Apostle set before vs, both life and death; he hath shewed vs the way how we must eschew the one, and attaine to the other: The Lord grant that according to his counsell we may make choice of the best.

Gal.2.20.

VERSE. 14.

*For as many as are led by the Spirit of God,
are the sonnes of God.*

HN this Verse the Apostle subioynes a confirmation of his preceding argument: in the last part thereof he hath said, *If yee mortifie the deeds of the bodie by the Spirit, yee shall live*: now hee proues it. They who mortifie the deeds of the bodie by the Spirit: or they who are led by the spirit of God, (for these phrases are equiualent) are the sonnes of God, therefore they must live; the necessitie of the consequnce is evident of that which followeth; the Sons of God are the Heires of God, heires annexed with Iesus Christ, and the heritage wherunto they are borne is eternall life, therefore of necessitie, they must live.

Here first we haue to consider what action and operation of the Spirit this is, which distinguishest the Sonnes of God from other men. The operations of the Spirit are diuers; he hath an vniuersall operation, by which hee workes in all his creatures, conseruing, leading, and directing them to his owne determined ends, for in him every thing that is, hath the being, living, and mouing: as every creature is made by God, so is it ruled and led by the Spirit according to his appointment.

Hee hath againe 2 more speciaill operation in man, and

N 2

this

He proues the
last part of his
preceding ar-
gument.

The operation
of the Spirit is
either vniuer-
sal, extending
to all his crea-
tures.

Of speciall,
and that is
minifold.

Exod. 31.
Cunning wor-
king of Artifi-
cers is of him.
Exod. 31.2.

Gifts of Go-
vernment are
of him.

Prophecyng
and preaching
are also of him.

Num. 24.1.
1. Cor. 12.

And these for-
mer are com-
mon to the
wicked, but he
hath a singular
operatio in
the godly,
whom he leads

I.
Monendo:
By informing.
their mindes.

this also diuers: for first, all skilfull and cunning working of Artificers is a certaine operation of the Spirit: therefore is it that *Bezaleel* is said to be filled with the Spirit of God, and those cunning men to whom the Lord directt *Moses* for the making of *Aarons* holy garments glorious and beautifull, are said there to be filled of the Lord by the Spirit of Wisdome: but this is not his operation whereby the sonnes of God are discerned. Secondly, all gifts of government are of the operation of the Spirit: in this sense it is said, that the Spirit of the Lord came vpon *Saul*, when of a common man, God made him a kingly man, meete for government; and so also God tooke off the Spirit which was vpon *Moses*, and communicated it to the seuentie Elders. Thirdly, prophecyng and preaching is an operation of the Spirit; therefore saith *Moses* of *Balaam*, when he prophecie, that the Spirit of God came vpon him: and the Apostle teacheith vs, that there are diversities of gifts, but one and the same Lord; diversitie of administrations, but the same spirit; diversitie of operations, but God is the same, who workes all in all: for to one is giuen by the Spirit, the word of wisdome, to another the word of knowledge, to another the gift of healing, to another the operation of great workes, but none of these are the operations whereby the Sonnes of God are to be discerned; seeing all these he works also in the wicked.

We are therefore more particularly to consider how it is that the Spirit leades the Sonnes of God: the ancient Fathers expresse it in two words: he leads vs *monendo & mo- uendo*, that is, by informing our minds with his admonitions, and inclining our hearts with his motions: for the holy Spirit leads vs not like vnto blinde men, who are by their guide a way which they know not themselues, but hee opens our eyes, and lets vs see a farre off our heauenly Canaan, and Ierusalem which is aboue; for hee that never saw the Lord, how can he follow him? or how can hee forsake the dung of the earth, who hath no eyes to discerne those excel-

excellent things which are above? This illumination of our mind, is the fift beginning of our saluation; therefore the Apostle praying for the Ephesians, craves, that the *Lord* would *lighten the eyes of their understanding*, that they *might know the hope of their calling*, and the riches of that *glorious inheritance prepared for the Saints*. Hee prayeth also for the Philippians, that *they may abound more and more in knowledge, and in all judgement, whereby they may discerne things that are excellent*. And for the Colossians, that *they may be filled with the knowledge of the will of God, and of spiritual understanding*, teaching vs also to remember it in all our prayers, as a most necessary petition.

Eph.1.18.

And after that the Spirit of God hath opened the eyes of his children, and carried them vp with *Moses* to the top of *Pisgah*, that is, by heauenly contemplation given them some sight of *Canaan*, then hee also moueth their hearts, making them chearefull, willing, and resolute to walke toward it, for he drawes vs not against our wils, but makes vs willing to follow him. It is true, he giues also to the wicked some taste of the ioyes of the life to come, but hee changeth not their hearts; they haue some new sights of it, but retaine their old affections, they like it also, but will not redeeme it so deare (as they think) as with the losse of their carnall pleasures in this life: but to the godly with the new minde, hee giues them also a new heart, hee inflames them with so feruent a loue of those things which hee had letten them see, that they are content to renounce the World, and accounteth her best things to bee but dung, so they may obtaine the Lord Iesus, and bee made partakers of the high pris of the calling of the Saints of God.

^{2.}
Mouendo:
By alluring
their hearts.

And besides this, he doth in such sort conduct vs, that he remoues every impediment out of the way which may hinder vs: when he carried his people Israel by his strength to his holy habitation, O what impediments were in the way! the red Sea, the vaste Wildernesse, the riuier Jordan; *Pharaohs* horsemen and chariots pursue them behind, to draw

^{3.}
By removing
all impediments
out of the way
which may
hinder vs to
follow him.

Comfort.

them backe againe; seuen mighty Nations of the Canaanites are gathered before them, to resist and hold them out of Canaan, but the Shepheard and Leader of Israel steps ouer all these impediments, as if they had not beeene in the way, and places his people in the mountaine of his inheritance: and afterward when he concluded to bring his people from Babel homeward to Canaan, hee prepared a way for them in the Wildernes, he commanded the Mountaines to be made low, and the Valleys to be exalted, he commanded the crooked to be straight, and the rough places to become plaine, and it was so. This is for our comfort, the Lord, who hath taken vs by the hand to lead vs into his holy habitation, shall remoue all impediments that are before vs; though Satan, like a Lion spoiled of his prey, snatch after vs, though hee double his tentations vpon vs, and with manifold afflictions compasse vs, though terrible death and the horrible graue stand before vs, threatening to swallow vs by the way, yet shall wee see the goodnesse of the Lord in the land of the liuing, and ouer all our enemies shall be more then conquerours, through him that loued vs, and hath taken vs into his owne hand, to lead vs to that inheritance which he hath prepared for vs.

The beginning
progress, and
perfection of
our salvation
is from him.

Heb. 12. 1.

In that we can
not walke
without a
guide, we are
warned, that
wee are but
babes,
Act. 18. 30. 31.

For it is manifest, that both the beginning, progresse, and perfection of our saluation is ascribed to the Spirit of God in holy Scriptures: when we were dead in sin he quickned vs; when he had quickned vs, hee gouernes and leads vs, and worketh continually in vs till he perfect vs. Thus is hee *the author and the finisher of our faith*, and all the glorie of our saluation is his: as we cannot begin to do well without him, so we cannot continue in well doing without him: if he lead vs not, we wander from him, and weary our selues in the way of iniquitie.

It should serue to humble vs, that wee are pointed out here to be but babes and children, such as cannot go by our selues, vnilesse we be led by another. As the Eunuch answered *Philip*, when heasked, *Understandest thou what thou*

readest? How can I (saith he) understand without a guide? so may we answer the Lord when he commands vs to walke in his way: How can we, O Lord, that are but children and new borne Babes, walke in thy way without a guide? It is a point of good Religion, to turne the Lords precepts into prayers. *Send out, Lord, thy light and thy truth, let them lead me, let them bring me into thine holy Mountaine, and to thy Tabernacles. Let thy good Spirit lead mee unto the land of righteousness.* When the Lord threatened that he woulde no more goe before the children of Israel, to lead them as hee had done, *Moses* tooke it so deeply to heart, that he protested he woulde not goe one foot further, except the Lord went with him: and certainly if we knew the manifold inconueniences, whereinto wee shall fall if the Lord forsake vs, wee would neuer enter our feet into that way, wherein we saw not the Lord goe before vs in ieremie to lead vs.

Our life on earth should be ordered as was the life of Israel in the wildernes; the Lord went before them by day in a cloud, by night in a pillar of fire: when the cloud remoued, they remoued, what way soeuer it went, they followed, where the cloud stood, they camped: thus the Lord led them by two and fortie stations fortie yeare in the Wildernes: though Canaan was not farre from them, yet they entred not into it till the Lord directed them. The Lord hath in like manner (praised be his Name for it) brought vs out of the land of our bondage; he might, if he had pleased, long ere now haue entred vs into our Canaan, but it pleased him for a time to exercise vs, and to haue vs walking vp and downe this Wildernes. Let vs possesse our hearts with patience, and reverence the Lords dispensation: in the meane time, take heed that the Lord goe before vs, that his Word shine vnto vs as a Lanthorne to our feet, & that his holy Spirit bee our guide to lead vs in his righteousness: then shall wee be sure of an happy end of our iourney, when wee liue not as wee list, but vnder the government of the holy Spirit; when our rising and lying downe, our resting and remo-

It is good religion, to turne Gods precepts into prayers.
Psal.43.3.
Psal.143.10.

We ought to follow our guide, as Israel did the Lord in the wildernes.

remouing, and all the actions of our liues are gouerned by his direction.

All that pro-
fesse Christ,
are not led by
his Spirit.

Mat. 3.12.

What spirit
leads the wic-
ked.

Isay. 29.10.
Ho. 4.10.

As many as are led by the Spirit. If all were led by the Spirit of God, the Apostle woud not vse this distinction: so many and no more are the sonnes of God, as are led by the Spirit of God. The name and dignitie of the sonnes of God doth not belong to ali men who are the Lords by creation; nay, not to all those who are his by profession: as in the *Arke of Noah* there was a cursed *Cham*, and a blessed *Sem*; as in the schoole of Christ, a traiterous *Iudas*, and a beloued *John*; so are there many in this mixed fellowship of the visible Church, who by outward profession, pretend the stiles and priuiledges of the Sonnes of God, but are not of the Israel of God, beloung not to the adoption. Thinke it not therefore sufficient that yee are gathered to the fellowship of the visible Church, but consider what place ye doe possesse in it. I wish from my heart, that none among vs all were (in this barne-floore of Christ) like vnto chaffe, for it will be cast out, and burnt with vnquenchable fire; but that wee may all be found to be that good Wheate, which shall be gathered into the Lords garner: it is indeed a great benefit, that wee are brought to the fellowship of the visible Church, which is (so to call it) the outermost chamber of the house of God, but onely blessed are they who are led by the Spirit, farther in, to that secret chamber, where God shewes his familiar presence, and vnto which none are admitted, but they who are of the communion of Saints.

And as for them who are not led by this Spirit of grace, it is certaine they are miscarried by another spirit. Concerning their mind, the spirit of slumber couers their eyes that they cannot see, and concerning their heart it is misruled by the spirit of fornication, which causes them to erre, and goe a whoring from God; thus are they led not as *Protagom: nos* brought to the Lord in a peaceable manner, whereof I haue spoken, but as *Apogomenoi*, driuen violently and carried away from the Lord, ouer-haled with the fury of their affections,

Etions, snared of the Deuill, and taken of him at his will ; resisting the Holy Ghost, yea vexing the holy Spirit of the Lord. O miserable and vnhappy condition ! fearefull is the woe that lies vpon those who follow their owne spirit : let vs therefore take heed to our selues, our wayes will declare what spirit is our gouernour. What made *Caleb* and *Joshua* trust in the Lord, and rest on his Word, when all Israel murmured against him, prouoked him to anger, and compelled him to sweare that they should neuer enter into his rest ? What made them constant in so great a desertion ? the Lord declares it himselfe, *But there was another spirit in my servant Caleb*, saith the Lord. Certainly, they who are led by the Spirit of the Lord, will wait vpon him and follow him, albeit all the World should forsake him : but as for those who wander from the Lord in the way of iniquitie, their deeds make it manifest, they are led by the spirit of error.

Last of all, we learne here, that all the sonnes of God are partakers of his Spirit, there is but one Song among all those thousands triumphant in Heauen that follow the Lambe, and there is but one spirit in all these militant vpon earth that follow the Lord. Earthly Fathers, were they neuer so wise and holy, doe not alway beget wise and holy children ; regenerate *Adam* hath wicked *Caine* for his eldest sonne ; faithfull *Abraham* hath faithlesse *Ismael* ; godly *Isaac* bringeth out prophane *Esau* ; religious *Ezechiah* begets Idolatrous *Manasses* ; but the Lord our God, whom soeuer he begets, he communicates vnto them his owne spirit, and transformes them into his owne Image : and therefore they are conuinced to bee shamelesse lyers, who in their deeds shew forth the Image of Satan, and yet glory in word that they are the children of God ; they are bastards, and not the sonnes of God, for it cannot be that the Lord should beget children to any other Image but vnto his owne.

Act.5.7.31.
Esay.63.
Ezech.13.3.

Num.14.34.

All the sonnes
of God are
partakers of
his Spirit.

VERSE 15.

For yee haue not received the spirit of bondage to feare againe, but the spirit of Adoption, whereby wee criue Abba Father.

A three-fold operation of the spirit in the Sons of God.

He Apostle, to strengthen his former argument, sets downe a short description in this and the subsequent Verse, of a three-fold operation which the Spirit maketh in them whom he leadeth: for first, he is vnto them a spirit of bondage, working feare: Secondly, hee is a Spirit of Adoption, working loue through the seuse of Gods mercie, for hee not onely makes them whom hee leades, the Sonnes of God, but invittates vnto their spirits Gods loue towards them, which otherwife was vñknowne vnto them: and thirdly, hee is a Spirit of intercession, making vs to goe with boldnesse to the throne of grace, and call vpon God as vpon our Father. Of the which the first part of his argument is made cleare, that they who are led by the Spirit of God, are the Sonnes of God: yea, by the testimonie of the Spirit, they themselves know that it is so, and therefore in most homely and humble manner acknowledge him for their Father. This the Apostle proponest in such manner that hee applies it particularly to the godly Romanes, vnto whom hee wri-
teth; *Ye haue not (saith he) received againe the spirit of bondage vnto feare, as ye did in the time of your first conuer-
sion; yec haue proceeded further, and haue experiance of o-
ther operations; then ye felt him casting you downe with
the sight of your finnes, but now you feele him comforting
you, and raising you vp with the fence of Gods loue and
mercy towards you in Iesus Christ.*

Why in his
first operation
he is called a
spirit of bond-
age to feare.

The Spirit of God is called a *spirit of bondage vnto feare*, not as if he had made them in whom he worketh slaves, or bond-men, but because in his first operation hee rebukes them of sinne in whom he worketh, and lets them see that bondage and seruitude vnder which they lye, which works

in them an horrible feare, but in his second operation he is a Spirit of Adoption, making them free who were bound before; comforting them with the sight of Gods mercy, whom before he terrified with the sight of their owne sins, to the one he vseth the preaching of the Law, which discouers our disease; to the other, the preaching of the Gospel, which points out the Physician. As the proclayming of the Law wrought a terror in their hearts who heard it, so doth the preaching thereof: for who can heare himselfe accursed and condemned by the mouth of God, and not tremble? *John the Baptist began at the preaching of the Law; Now is the axe laid to the root of the tree, every tree that bringes not forth good fruit, shall be hewen downe and cast into the fire:* then he proceeded and pointed out the Lambe of God that takes away the sinnes of the world: by the first he prepared a way to the second: for his Auditors being cast downe in themselues with the threatening, enquired earnestly, *What shall we doe then, that wee may bee saued?* and were glad to heare of a remedie. It is out of doubt, that they who are not touched with a remorse of their sinnes, not a feare of the wrath to come, and into whose hearts never entred that care, *What shall I doe that I may be saued?* haue not knowne as yet so much as the very beginnings of saluation.

Wee are not then to thinke heere, that the Apostle is comparing the Godly vnder the Gospell, with the Godly vnder the Law, but hee is comparing of Godly vnder the Gospell with themselues; their second experiance of the operation of the Spirit with the first: it is true that once (faith he) *yereceived the spirit of bondage, working feare;* this was his first operation in you, but now yee haue experiance of another, and are made partakers of a more excellent operat.on, hee is become vnto you a Spirit of Adoption, by whom yee call vpon God as vpon your Father.

For the Godly vnder the Law, were partakers of this same

By the preaching of the Law he discouers sinne and wrath due to it, which causeth feare.
Mat. 3.10.

He is not here comparing the Godly vnder the Law, with the Godly vnder the Gospell,

For they vnder
the Law had
the same coue-
nant of grace,
that we haue.

Rom.10.8.

We are recei-
uers of the
Spirir, God
the giuer.

1.Cor.4.7.

The Lord
giues his spirit
by the ministry
of his word.

Act.8.

Act.10.

same spirit of Adoption, which we haue receiued, and were vnder the same couenant of Grace, but it was exhibited to them vnder types and figures : for the couenant of works, wherof this was the summe, *Doe and line*, being broken and dissolved in Paradise through Adams transgression, incontinent the Lord bindeth vp with man the other Couenant of Grace, whereof this is the summe, *Bosome and line*. All the godly Fathers before and vnder the Law looked for life in that blessed seed of the woman, Iesus Christ, whom they believed was to be manifested in the flesh, and so they were sauad : but as I said, they had this couenant signified vnder legall ceremonies & shadowes, which were to be abolished at the comming of the Lord Iesus, as now they are, and in this respect the Apostle in that Epistle to the *Hebreues* calleth it *an old Couenant*, which was to be disanulled, not in regard of the substance, but of the manner of the exhibition thereof, for all they who haue beeene sauad from the beginning, are sauad even as we are, even by faith in Iesus Christ, but as for that manner of exhibition by which it was proposed to the Fathers, it is now abohshed. And this for vnderstanding of the words.

For yee haue not received.] It is here to be obserued, that the Apostle calleth vs receiuers of the Spirit of adoption, for it warneth vs that God is the giuer, and that therefore wee should be humble in our selues, and magnifie his rich mercyy toward vs, for what haft thou, O man, which thou haft not received? and herewithall wee are admonished to account much of those meanes by which the Lord communicateth his Spirit vnto vs. The Lord might haue illuminated the minde of that Eunuch by the mediate working of his owne Spirit, and made him vnderstand that Scripture which hee was reading, without an Interpreter, but it pleased him to doe it by the ministrie of *Philip*: hee might in like manner haue communicating his holy Spirit to *Cornelius* and his friends, but he would not doe it but by the ministry of *Peter* : he commanded therefore *Cornelius* to send for him to *Toppa*,

Ioppa, where it is very worthy of marking, that in the very time of Peters preaching, the Holy Ghost fell vpon the hearers: for it should moue vs to reverencie the ordinance of God. *It bath pleased the Lord by the foolishnes of preaching, to save so many as belieue*, and so many shall belieue as are ordained vnto eternall life. Be content therefore to receiue saluation, by such meanes as God in his wisdome hath concluced to giue it, thinke not that yee can bee contemniers of the Word, and partakers of the Spirit: if yee bee desirous to receiue this Spirit of Adoption, reverencie this Ministery of the Word, by which the Lord communicates his Spirit to such as he will saue.

To feare againe, &c. It is here to be enquired, seeing none of the children of God liues on earth without feare, how is it the Apostle sayes wee haue not receiued the spirit of bondage to feare againe? That distinction of seruile and filiall feare, (by the one whereof the wicked feare God for his iudgements, and the godly for his mercies,) will not resolve this doubt, for the godly also feare God for his iudgements. *My flesh trembles for feare, because of thy iudgements*: otherwise the threatening of Gods Words were not to bee vied to Gods children, if they were not to bee feared. Wee are therefore to consider that there are fiuе sorts of feare mentioned in the booke of God. The first, is a naturall feare: the second, a carnall feare: the third, a seruile feare: the fourth, a filiall feare: the fift, a diabolicall feare.

The naturall feare is one of the affections of the soule, created by God; *Adam* was endued with it in the state of innocencie, and our blessed Sauiour wanted it not, of whom it is written, that when he entred into the garden he began to be afraid. As for carnall feare, the obiect whereof is flesh, or at least that which flesh may doe, it is a great enemy to godlinesse, and therefore our Sauiour forbids it; *Feare not they who are able to kill the body, but feare him who is able to cast both soule and body into hell fire*: yet are the dearest of Gods children subiect vnto it. This feare made *Abraham* denie

1. Cor. 1.31.

Gods adopted
children are
not exempted
from all sorts
of feare.

Psal. 119.

Five sorts of
feare.

3.
A naturall
feare.

2.
A carnall
feare.
Mat. 10.28.

³
A seruile feare.

⁴
A filiall feare.
Psal. 130. 4.

⁵
A diabolicall
feare.
James. 31. 9.

From what
sort of feare
we are ex-
empted.

deny that *Sarah* was his Wife; made *Peter* deny that Christ was his Lord; this feare made *Ionias* refuse to go to *Ninive*, and made that holy Prophet *Samuel* vnwilling to anoint *David*, for he feared lest *Saul* should slay him: yet are they so subiect vnto it, that the feare of God at length ouercomes in them. The third sort is seruile feare, the obiect whereof is the iudgements of God only: and this is proper to the wicked, they feare the plagues of God, but so, that they loue their sinnes, and hate and abhorre every one that doth snib or restraine them from the course of their sinnes. The fourth is filiall, so called, because it is proper to the loues of God; they doe not onely feare him for his iudgements, but loue him and feare him for his mercie: *mercy is with thee, O Lord, that thou mayest be feared.* As for the Diabolical feare, Saint *James* saith, the Devils know there is a God, therefore they feare and tremble, they haue receiued within themselves the sentence of damnation, they know it shall never be recalled, they seeke no mercy, nor shall they obtaine it: and the seruile feare of the wicked shal at the last end in this desperate feare of the damned, finding themselves condemned, without all further hope of mercy, they shall tremble and feare continually.

Of this it is evident, that the feare whereof heere hee speakes, is the first part of filiall feare; namely a feare of that punishment which is due to sinne, and to the godly is an introduction to worke in them feare of God for his mercies, conioyned with loue: so then his meaning is cleare, albe it in the time of your first conuersion, you were stricken with a feare of that wrath which is the recompence of sinne, yet now the spirit of adoption hath not onely released you of that feare of damnation, which you conceiued at the first, through the knowledge of your sinnes, but also hath made you certaine of saluation, and assured that God is become your Father in Christ Iesus.

In the wicked, the feare of Gods wrath once begunne encreases daily, till it proceed, as I speake, to that desperat[e] feare

feare of the damned, but in the godly the feare of Gods Judgements is but a preparation to the loue of God, feare shall not alwayes abide in their hearts, for when God shall crowne them with his mercies, and his loue in them shall be perfect, then perfect loue casts out feare: therefore *Augustine* compares the feare of Gods judgements in the godly to a Needle, that goes thorow the leane, and prepares in it a place for the thread which is to remaine: so doth the feare of Gods judgements goe thorow the secret seames of the heart, and prepares a place for the loue of God, which shall abide and continue for euer in the godly, when feare shall be away. The Lord at the first deales hardly with his children, as our Sauiour dealt with the woman of *Canaan*, whom he comforted at the last; and as *Joseph* entreated his brethren roughly, whom at the last for tender compassion hee embraced with many teares: but all these terrors and feares wherewith God humbles his owne, are but preparatiues to his consolations; at the length hee shall make it knowne to them, that hee is their louing father: as for the wicked though they haue not suffered from their youth the terrors of God, it is because they are reserved for them.

Neither are they euen now exempted from their owne feares : for albeit there were none to reprove them , their owne consciences send out accusing thoughts to terrifie them ; and if at any time they shall heare the Word of God faithfully and with power deliuered vnto them , then doe they much more tremble & feare : for the word strengthens the conscience to accuse and terrifie them , but feare is both the first and last effect it works in them ; and therefore is it , that being so oft disquieted with hearing of the word , as *Felix* was with the preaching of *Paul* , they are no more desirous to heare it , but rather hate it and abhor it , because it testifies no good vnto them , more then *Micaiah* did to *Achab* , and so they neuer attaine to this other operation of the Spirit , they are not transchanged by hearing , into the similitude of the sonnes of God , neither receiue that

In the Godly,
fear prepares
a place for the
perfect loue of
God, and then
departs it selfe.

Matt. 15.

But in the wick-
ked, fears of
wrath once
begun, encrea-
ses till it pro-
ceed to despe-
rate feare.

comfort which comes by feeling the loue of God in Iesus Christ.

Adoption is either natural, or spirituall.

What naturall Adoption is,

How the spirituall adoption excels above the naturall,

The naturall gives to the Adopted the priuiledges of a sonne.

The spirit of Adoption.] Adoption is either naturall or spirituall; the spirituall Adoption is either of a whole Nation, and so the Apostle saith that the Adoption pertained to the Israclites, because the Lord chose them to bee a peculiar people to himselfe; or then it is of particular men, and so it is a benefit belonging to the children of God onely; and of it speakes the Apostle in this place. Naturall Adoption the Lawyer defined it to be, *Actum legitimum imitantem naturam, repertum ad eorum solatum qui liberos non habent.* A lawfull act, imitating nature, found out for the comfort of them who haue no children of their owne: but spirituall Adoption differs farre from it, for it is a lawfull act, not imitating, but transcending nature, found out by the Lord our God, not for the comfort of a Father that wants children, but for the comfort of children that want a Father. We being by nature miserable Orphans, hauing no Father to prouide for vs, it pleased the Lord our God to become our Father in Christ, and to make vs, by Adoption his sonnes and daughters, not for any benefit he receiuies of vs, for nothing can accresce, by the meanes of any creature, to that most high, and All-sufficient maiestie, *Sed vs habebat, in quem sua beneficia collocaret,* but that hee might haue some, vpon whom to bestow his benefits, for the declaration of the glory of his rich mercy.

Yet both the Adoptions agree in this, that they flow from the pleasure and good will of him who is the Adoptant, and that they give to him who is adopted, the priuiledges of a sonne, which by nature he hath not, but where the naturall adoptant cannot change the nature of that man whom he hath adopted to be his sonne, no more then *Moses, qui Aethiopiam duxit, sed non potuit Aethiopissas mutare colorem,* who married an Aethiopian woman, but could not change the Aethiopians colour: but the Lord our God, were we never so blacke, if hee marry vs, hee shall make

make vs beautifull; if by the grace of Adoption hee make vs his sonnes, by the grace of Regeneration, hee shall also make vs new creatures; all the sonnes of God are made partakers of the Diuine nature. Take heed therefore vnto your liues and conuersations, for if yee goe on to spend the remanent of your dayes, after the inordinate lusts of the flesh, and walke on in gluttonie and drunkenesse, in chambering and wantouesse, in adultery, in strife and envy, in couetoufesse, and such other workes of vncleanness, wherein many among you doe yet continue, wee must say vnto you, that ye haue not God for your Father; but yee are of your father the Deuill, because ye do his workes: except we see in you the Image and superscription of God, and that ye haue ingrauen in your conuersation, as *Aaron* had vpon his frontler, *Holynesse to the Lord*, wee cannot blesse you in the Name of the Lord, nor acknowledge you for such as archis by Adoption.

And of this againe wee marke, that the sonnes of God know most certainly, that God is become their heavenly Father; for in this they are taught of God by his owne spirit to acknowledge him and call vpon him with boldnesse, as vpon their Father. It is therefore a vile errour, which that most comfortlesse religion of the Papists renders to them who seeke comforde in it, that no man in this life can know whether hee be beloued or hated of God, nor can haue any certaine knowledge of his owne saluation, except it be by extraordinarie reuelation; wee improued it at length in the ninth verse. It is true, naturall children may be ignorant of their earthly Father, and puffed vp with a vaine conceite, that they are descended of a more noble Parentage then indeed they are: as the flatterers of *Alexander* would haue him to thinke that he was the sonne of *Jupiter*, and not of *Philip*, but being wounded in a battell, hee was taught by experience that hee was the mortall sonne of a mortall Father, and therefore smiling vpon his flatterers, hee said vnto them, This bloud seemeth to mee not to bee *ιχαρ*, but

But the spirituall giues also the new nature & conditons of a Son.

Exod. 18.36.

The sonnes of God after their receiuing the Spirit of Adoption, know that God is their Father.

but *diuina*, that is, not like the strong bloud of God, but the bloud of man. But as for the children of God, they cannot be deceiued of their generation, they know that God is their Father, and with greater homelinesse and more free-dome of spirit; yea, and surer knowledge they call God their Father, then any sonne of the world is able to call on his earthly father.

No prayer to God without the Spirit of God.

Whereby we cry. The Apostle here doth teach vs, that it is by the Spirit of Adoption wee pray unto God: without that Spirit men may speake of God, but without him they cannot speake unto God: Prayer is a proper action of the Sons of God. The Apostle, describing them who are Saints by calling, saith, they are sanctified by Christ; and call vpon the Name of the Lord Iesus: he ioynes these two together, to tell vs, that they who are not called by God, and sanctified in Christ, cannot call vpon him; as for prophane men, it is certaine they cannot pray: though they repeat that Prayer, *Our Father which art in Heaven*; what else do they but multiply lies as they multiply words?

How the God-ly sometime are transpor-ted in Prayer.
2. Kings. 2.

Onely the Spirit of Adoption teacheth the children of God to pray: Prayer is vnto them like that fierie Chariot in the which *Eliab* was carried from earth to Heauen; by it they are transported to haue their conuersation with God, and speake to him in so familiar a manner, that they know not those things which are beside them, neither see they those things which are before them; being in the bodie, they are carried out of the bodie, they present to the Lord sighes which cannot bee expressed, and vtter to the Lord such words, as they themselues are not able to repeat again: and that all this proceeds from the operation of the Spirit, who bends vp their affections and teacheth to pray, is euident by this, that when this holy Spirit intermits or relents his working in them, they become senceleffe and heauie-hearted; more readie to sleepe with *Peter, James, and John*, than to watch and pray with Iesus; yea, suppose it were in the very hour of temptation.

Mat. 26.38.

Wee cry, &c.) The Apostle, you see, reckons himself among others, who cryes by the Spirit of Adoption; though the children of God be many, yet seeing they all are led by one Spirit, they shoulde all cry for one thing vnto God: the assemblies of the Church militant on earth shoulde resemble as neare as they can, the glorious assemblies of the Church triumphant in Heauen: Many are they who follow the Lambe, their voice is like vnto the voice of many waters, yet they all sing but one song; so shoulde there be among vs that are Christians but one voice, specially when we meeete in the publicke assemblies of the Church: though we were neuer so many, yet our affections and desires shoulde concur in one, and all of vs send vp one voyce to the Lord. Wee see that, in nature, coniunction of things which are of one kinde, makes them much stronger; many flames of fire vnitid in one, are not easily quenched, many springs of water if they meeete together in one, make the stronger Riuers, but being deuided are the more easily ouercome. Saint James saith, *The prayer of one righteous man availes much, if it be powred out in faith: What then shal we thinke of the priaers of many? Oh what a blessing might we looke for, if wee could ioyne in one to call vpon God? but now alas, where one with a contrite heart cries to God for mercy, how many by continuance in sinne crie to him for iudgement? what maruell then if the arme of the Lord be shortned toward vs, and he doe not helpe vs?*

As they who resolute to lift any heauy burthen, ioyne their hands together vnder it, and so by mutuall strength make that easie to many, which was impossible to one: so when we are assembled together to lift from off our heads, by vnsainted repentance, that burthen of the wrath of God, which our sinnes haue brought vpon vs, if there be among vs no deceiuers, but that every man in the sincerity of his heart, ioyne his earnest supplication with the prayers of his brethren, what a blessing may we looke for? Take heede therfore how you behauie your selues in the holy assemblies

The Godly shoulde arie together, not one against another.

Union of desires in prayer commended.

James.5.16.

As many hands lift a burthen importable to one, so

of the armes of God , how you crye with your brethren; if yee be deceiuers, yee shall not be partakers of that blessing which shall come vpon them who worship him in spirit and truthe ; where they shall goe home to their houses iustified, and reioycing, through the testimonie of the spirit, that their sins are forgiuen them, ye shall goe out as *Cham* went out of the Arke, more prophane than ye came in, with the curse of God vpon you, because yee set not your hearts to seeke his blessing.

Not in publike
prayers onely,
but in priuate
alsois vniōn in
prayer com-
mended.

Reuel.5.2.6

They are ba-
stard children,
who pray for
themselues, &
not for Ierusa-
lems peace.

Neither is this vniōn of our desires onely to be obserued in our publike prayers, but in our priuate also : so our Sau-our taught vs to pray , as remembraunce others with our selues; *Our Father, & not my Father onely*; to tell vs, that in the armes of our affections wee should present our brethren to God with our selues. We greatly offend the Lord, when wee haue finished our prayers, so soone as wee haue powred out some few petitions for our selues, as if Gods glory were to be aduanced in no other but in vs alone. If *Abraham*, prayed for *Sodome*, because he knew that *Lot* was in it, shal we not pray for *Ierusalem*; wherein are so many of his Sons and Daughters, his *Lots* indeed and chosen Inheritance ? Wee are now all in *Christ* made Priests to our God , and therefore as *Aaron* when he went in before the Lord, carried with him on his brest in twelve precious stones , the names of the twelue Tribes of *Israel*, so are wee in our prayers to God to present in our hearts with our selues, the rest of our Brethren.

This is for them who forget the fellowship whereunto they are called ; while they professe themselues to bee the Daughters of *Ierusalem* : and yet neglect to pray for her peace , they declare themselues to be but bastard children : Yet their negligence is tolerable in regard of the malice of others, who make a iest with their mouthes at the diuisions of *Reuben*, and with the prophane *Edomite*, reioyce at the desolation of *Israel*: they increase with their speech the disease of the paralitique bodie of this Church , but labour

not

not to biud it vp by their prayers ; with cursed *Cham* they make a sport of the nakednesse of their Father, if they can see it, but couer it not with blessed *Sem*; therefore shall his blessing be farre from them.

We cry.] Prayer is called a crying, not in regard of the loudnesse of the outward voice, but earnestnesse of the inward affection. It is true, that in publike prayers, hee who is the mouth of the rest, should speake so, that others may follow him, and know whereto they should say, *Amen*: neither is it vnlawfull in priuate prayer, circumstances of time and place permitting it ; yea rather, the voice rightly and sincerely vsed, is profitable to waken the affections, to hold vp thy hands with *Moses*, to lift vp thine eyes toward God with *Stephen*, to aduance thy voice with *David*: if with these also thou loyale thine heart, as did *Deborah*, this is to make a sweet and pleasant harmonie vnto the Lord.

Yet none of these, the last excepted, is absolutely necessary in Prayer. *Moses* his tongue was silent at the red Sea, (for any thing wee read) yet his affection and desire was a loudcrying voice vnto God. *Anna* in the Temple powred out her heart vnto God, suppose *Elie* heard not her voice. The Lord needes not the tougue to bee an Interpreter betweene him and the hearts of his children : hee that heareth without eares, can interpret the prayers of his owne childdren without their tougue.

Some pray with their lips onely, these are accursed deceiuers, let vs leauue that to Hypocrites ; some pray both with heart & mouth, & these do well to gloriifie God with both, because hee hath redeemed them both : others haue their tongues silenced, and can speake no more then *Zacharie*, when hee was stricken with dumblenesse; yet are the desires of their hearts strong cries in the eares of the Lord of hosts: hee that knew *Jeremy* and *John* the Baptist in the wombe, and saw *Nathaniel* vnder the figge tree, doth also know the prayers of his children conceived in their hearts,

Prayer, why
it is called a
crying.

Exod.17.
Act.5.7.
Psal.108.
Judges.5.

Use of the
tongue not ab-
solutely nec-
essarie in prayer.
Exod.14.15.
1.Sam.1.12-13.

For the Lord
knowes the
first concep-
tion of prayer in
the heart.
Luke 1.

The Parents
of Prayer.

The wings
whereby praier
ascends.

Dan. 9.22 23.

Efficacie of
Prayer, every
Petition re-
turnes with
profit.
Gen. 18.

though they should neuer bee brought forth by speech of the mouth : and this for their comfort, who through extremitie of sicknesse , or otherwise , are not able to vse their tongues in Prayer to God.

Farther wee learne here that the Parent which begets Prayer, is the Spirit of Adoption, the Mother that conceiuers it, is the humble and contrite heart, for no proud, vncleane and hard heart can pray vnto God ; the wings whereby it ascends, are feruencie and an heauenly disposition; feruencie is noted in the word of Crying : for as in crying there is an earnestnes of the power of the bodie to send out the voice, so in prayer should there bee an earnestnesse of the powers of our soule to send vp our desires. As incense without fire makes no smell, and therefore the Lord commanded it to be sacrificed with fire in the Law : so prayer without feruencie sends vp no sweet smell vnto the Lord. Our heauenly disposition required in prayer is collected out of this, that hee to whom wee speake is our Father in Heauen ; if our minds be earthly, we can haue no communing with him that is in Heauen ; we must therefore ascend in our affections, enter within the vaile, if wee would speake familiarly with our Father. Prayer this manner of way sent vp , and presented to our Aduocate and Intercessor the Lord Iesu, out of the hand of faith, cannot but retурne a fauourable answer, if not at the first, as in the very time of Prayer, *Daniel* receiued his answere; yea, at the beginning of his supplicatiōn, as the Angell *Gabriel* informed him, the commandement came forth to answere him , yet shall not the Lord faile, in his owne good time , to fulfill the desires of them who feare him.

Manifold examples of holy Scripture let vs see , that Prayer this way powred out vnto God is most effectuall. At fīve sundry petitions did not *Abraham* bring the Lord from fifty to ten? every petition returns to *Abraham* some vantage, faine would *Abraham* had *Sodome* preserved for *Lots* cause : at his first request he got this answere, that the Lord

Lord would spare it for fiftie righteous mens sake , if they might bee found in it ; but at the last from fiftie hee brings him to ten; as long as *Abraham* prayed, the Lord answered, and for every petition, he yeeded something to *Abraham*: and most comfortable it is , that the Lord ceaseth not from answering , till *Abraham* ceased from asking any more. When *Peter* prayed vpon the house top he fell into a trance, and saw a heauenly Vision; when *Iesus* prayed vpon Mount *Tabor*, hee was transfigured; and if at any time the children of God bee transformed from an earthly disposition to a heauenly, they find in their owne experience, that it is in the time of prayer.

Satan for this cause is a most troublesome enemy to the exercises of the word , and of prayer : because the one is the Mother, the other is the Nurse of all the graces of God in vs : either he makes them lightly to esteeme the exercise of prayer , or then doth what hee can to interrupt them in it : as that *Pithonisse* interrupted *Paul* while he was going to pray, so hath that aduersarie a thousand wiles, whereby either before prayer, hee seekes to diuert them to some other businesse , or in the action to trouble them and diuide the powers of the soule by vnicomely and prophane motions. If *Iehosuua* stand before the Lord , Satan shall stand at his right hand to resist him. Vnlesse therefore with *Abraham* we drue away the rauening birds from our sacrifice, vnlesse with the Israclites we stand on Ierusalem's wall, with a weapon readie in our hand to repell the aduersary, as oft as hee comes to stay the worke of God , it is impossible that our hearts can continue in seruent prayer to God.

Yet the restlesse opposition of the aduersary should not make vs to breake off this exercise of prayer, but the more wee find Satan angry at our prayers , the more should wee be prouoked to pray : if he felte not himselfe hurt , and his kingdomweakened by our prayers, he would not so busily trouble vs in prayer : yee see hee troubles vs not in such exercises as trouble not him ; speake as long as you will of worldly

Act.10.

Mat.17.

Sathan an e-
nemy to the
Word and
Prayer.

Act.16.16.

Zach.3.2.
Gen.15.

Other exercises of religion may at a time be omitted with an excuse, but the neglect of prayer is vñexcusable.

Jerem.36.
Dan.6.
Gen.24.
Luke.6.14.

It is a strong Prayer, if by the Spirit thou canst call God thy Father.

worldly affaires, refresh the bodie with eating and drinking, exercise the bodie in playing : in these and such like hee interrups vs not, because they offend him not; but if we goe by prayer to wound the head of the Serpent, then will hee doe what he can to sting vs.

And herewithall let vs remember, that any other practice of religion men may omit it and be excusable, but the neglect of prayer cannot be excused. It may be at a time thou hast not giuen almes to the needie, because thou hadst it not, it may be thou hast not come to heare the Word, because thou hast beene diseased : but as for the neglect of prayer, wherewith wilt thou excuse it? labouring with thy hands in thy vocation, needes not to hinder the lifting vp of thy heart vnto God, if thine heart bee good, every time and euery place is conuenient for prayer; with *Jeremy* thou mayest pray in the prison; with *Daniel* in the den; with *Jonas* in the Whales belly; with *David* in the bed; with *Isaac* in the fields; with *Iesus* on the Mountaine : for thou thy selfe art the Temple of the liuing God, the sanctuary wherein he will be worshipped, and shouldest alway carry about with thee, and within thee that golden Altar, whereupon incense should be every morning and euening sacrificed vnto the Lord thy God, so that if thou doe not pray, it is because thou wilt not.

Abba Father, &c.] But what is this that the Spirit teacheth vs to cry? the Apostle saith, that he teacheth vs to cry vpon God, as vpon our Father. Is this enough in prayer to call vpon God thy Father? yea, if thou canst so call him from this spirit of Adoption (for all Gods children are not indued with a like grace of prayer) it is effectuall enough to draw downe vpon thee all those blessings which the Lord communicates to his Sonnes, his name shall be sanctified in thee, his Kingdome shall be aduanced in thee, he shall teach thee to doe his will, thou shalt not want thy daily bread, he shall forgiue thee thy sinnes, and preserue thee that thou fall not into temptations; all comforts rest vnder this name of a Father;

Father, if thou canst so call him in faith, the riches of his mercies are thine.

As the Heauens are aboue the Earth, so are his thoughts aboue ours: if then earthly fathers carrie so kindly an affection toward their children, what louing affection may we thinke is there in our heauenly Father toward vs? Shall I cause others to beare (faith the Lord,) and remaine barren my selfe? shall the Lord communicate to men the name and heart of a Father, and fill them with compassion toward their children, and shall hec himselfe to whom the name of a Father most properly belongs, want the heart and compassion of a Father toward his children? let it bee farre from vs so to thinke. Seeing the Lord will haue such tender mercy in vs that are mortall creatures, that not only seuen times, but seuentie times seuen times we forgiue our brother in the day, what readinesse to forgiue the sins of his children must there be in himselfe? and seeing our Sauiour, in the Gospell, points out so great a commiseration in that earthly father toward his prodigall sonne, that when hec saw him a farre off comming homeward, he ranne and met him, and fell vpon his face and kissted him; what louing kindnesse may wee looke for at the hands of our heauenly Father, if we doe repente of our wandrings, and resolute with our selues to returme vnto him?

Againe, wee see here that the holy Spirit teacheth vs to pray to none but to our Father: whom shall wee follow as Schoole-masters in prayer? If wee will be instructed of the Lord, *Call upon me in the day of thy trouble, and I shall deliver thee, and thou shalt glorifie me:* If wee will be taught by Iesu Christ: *After this manner (faith he) shall ye pray: Our Father which art in Heauen:* If yee would know how the Spirit teacheth vs to pray, the Apostle here telleteth you hec teacheth vs to crie *Abba Father:* these three are one, and deliuere vnto vs one truth: what better Schoole-masters to teach vs a true forme of acceptable Prayer vnto God can wee haue then these? and therefore that doctrine, which

What comfort
wee haue in
this, that we
may call God
our Father.

Luke, 15.

Prayer to crea-
tures reproo-
ued.

Psal. 50.13.

Mat. 6.9.

In all the scripture no prayer to Abraham, Moses, &c. nor to Cherubin, nor Seraphin.

Psal. 6.1.

Psal. 4.1.

Bernard.

Reuel. 19.10.

It is not in the Court of heauen, as in the Courts of earthly kings.

Ambrose, in epist. ad Rom.

which teacheth to pray to Angels or Saints departed, must proceed from the spirit of error: for wee are here otherwise taught of God: we cannot, saith the Apostle, call vpon him in whom wee belieue not. As for the Angels, wee belieue that they are, which the Sadduces did not, but wee belieue not in them, and therfore will not pray vnto them. In all the old Testament, we read no prayer made to *Abraham*, albeit he was the father of the faithfull, none to *Isaac*, or *Iacob*, or *Moses*, or any other of the Fathers departed. In a hundred and fiftie Psalmes, no prayer is made to Cherub, or Seraphin, though they in their Psalter of the Virgin, haue turned ouer all the prayles and petitions made to the Lord, into petitions to our Lady, as if where *David* saith; *O Lord, rebuke me not in thine anger*, we were all to say, *O Ladie, rebuke me not in thine anger*; and, *O Lord, thou art my righteousnesse*, *O Lady, thou art my righteousnesse*, and so forth in the rest: but we may boldly say with *Bernard*, *Libenter certe gloriosa virgo tali honore caret*, the glorious Virgin is willingly content to want such honour. The Angel would not suffer *John* to prostrate before him; *Doe it not* (saith he) *I am but thy fellow servant*: this one of those blessed spirits witnesseth to vs in the name of all the rest, that it is the will of the Saints of God in Heauen, that we who are vpon earth should referue to the Lord his owne worship, and giue no part thereof to creatures, yea, they are offended, when that honour is offered to them which is due to the Lord.

Where if that common obiection be brought which *Ambrose* did obuiae in his time, *posse nos pristos ire ad Deum, scut comites peruenitur ad regem*, that men by such mediators may go to God, as they goe to Kings by those who are honourable in their Courts; to them wee answere with him, *huc est miserae excusatione*, this is to pretend a miserable excuse: for men go to Kings by Courtiers, because the King is but a man, & *ad Deum autem quem nihil late promirendum suffragatore non opus est, sed mente deuota*; but as for the Lord from whom nothing is hid, there needs

no such Prolocuter to make him fauourable vnto vs, onely there is required a devout mind: for in whatsoeuer place he who is truly godly speaks vnto God, the Lord shall answere him.

And lastly, that the Apostle here ioyneth two words of sundry languages, *Abba Father*, it is to teach vs, that every tongue is sanctified to the vse of Gods children, and that it is lawfull for vs to pray in any language, if so be we vnderstand it; but to binde people to pray in a language they vnderstand not, or for him that should bee the mouth of God, in the exercise of diuine worship, to speake to the people in a strange language which they vnderstand not, is a sacrilegious tyrannie. That which God powred out as a curse on the first *Babel*, that one of them vnderstood not what another said, and the people knew not what the builders craued, in the second *Babel* is receiued as a blessing. The *Chaldeans* a fierce and cruell Nation, were sent against the *Jewes*, speaking to them in a language which they vnderstood not, to punish in them the contempt of the voice of God, which they would not learne nor vnderstand: and now the messengers of Antichrist, a cruell and mercilesse people, are come out, speaking to the world an vncouth language, for punishment of them that receiued not the loue of the truth. A faithfull seruant of the Lord, had hee neuer so many languages, had rather speake in the Church fve words with vnderstanding, that others might be instructed, than ten thousand other wayes: he is but an hireling and a false Apostle, that purposely speaks to a people in a language they vnderstand not. Wee giue thankes to God, who hath deliuered vs from this most scaredfull captiuicte and confusion of *Babel*.

Every tongue
and language
is sanctified for
prayer, if wee
vnderstand it.

They are buil-
ders of *Babel*,
who speake to
the people in
a language
they vnder-
stand not.

VERSE.

VERSE. 16.

The same Spirit beareth witnesse with our spirits, that we are the children of God.

1. John. 4.10.
Rom. 11.35.

The great loue of our father, which he hath shewed, by sending his spirit into our hearts.



Lbeit this operation of the Spirit (whereby hee witnesseth vnto vs that wee are the children of God) be set downe in the last place, yet in order of working it goes before the other: for certaintly vnlesse his holy Spirit testifie vnto vs, that God is become our Father, and hath made vs his children, wee dare not goe neare him, to craue good things from him. The beginning of our acquaintance with God flowes from him, *Herein is loue, not that we loued him first, but that he loued vs. Who hath first given unto him, and he shall be recompensed?* Wee must first receive from God some secret information of his loue and fatherly affection, or euer wee bee able to returne vnto him the desires, the words, and the deeds of his louing children.

Here first appeareth the fatherly indulgence of the Lord our God toward vs: we are here in a valley of death, in heauinesse, through continuall afflictions, the time is not yet come wherin the Lord wil communicate to vs his glorious presence, to fill vs with that fulnesse of ioy which is in his face; the time is not yet come wherein wee must ascend to our Father, yet to keepe vs in the meane time that we faint not, the Lord hath sent down his holy Spirit into our hearts to comfort vs. O fatherly care! O wonderfull loue! when *Israel* was yet in the Wildernes, the Lord sent them some of the fruits of *Canaan* to comfort them, by the hand of *Joshua* and *Caleb*: but what was that, if it be compared with the first fruits of heauenly *Canaan*, which the Lord sends to vs by the conduit of his holy Spirit? hee hath not onely promised to vs by word that he will possesse vs in our heauenly inheritance, but as if that were too little for vs, hee sends his Spirit with the fruit of that land vnto vs, *Righteousnesse, Peace, and Joy*, for our further confirmation: that Spirit

Spirit the Comforter, descended once according to Christ's promise vpon the Apostles in a visible manner, and doth dailey also descend in a secret and inuisible manner into the hearts of the godly, leſt the children of the Marriage Chamber ſhould be swallowed vp with heauineſſe, through the want of their Bride groome. Albeit the Lord ſend not to you, who are men, as he did to *Daniel*, an Angell to ſhew him that hee was greatly beloved of the Lord, nor to you who are Christian women, as he did to *Marie*, to declare to you that ye are freely beloved of the Lord, yet hath he ſent downe vnto vs a more glorious Ambaſſadour, not onely to ſpeakē vnto our eares, but much more to witneſſe vnto our hearts that we are the ſonnes of God:

Now as for this testimonie of the Spirit, it is the ſecret voice of God whereby hee ſpeakes from Heauen vnto thine heart, aſſuring thee that hee is thine, and thou art his: no man can conceiue what it is, vneſſe hee haue received it, for it giueth *that new name*, which none can know but they who haue it; and that *hid Manna*, which none doe vnderſtand but they who taſt of it: it is not gotten but after long and vnfained humiſſion, and is not kept without ſanctification; for every ſinne which the godly commits, diſminiſheth in them this testimonie of the Spirit.

And this I would haue to bee conſidered of two ſorts of men: firſt, of carnall profeſſours, who take their owne preuumption for this testimonie of the Spirit: in their conſcience they put it out of all doubt, that they haue received the Spirit of Adoption, but their works are a testimonie againſt their words: for the Spirit of Adoption is alſo the Spirit of Sanctification; he firſt maketh men the new workmanſhip of God, created in Iefus Christ to good workes, and then witneſſeth to them that they are the ſonnes of God: wilt thou make his holy Spirit the witneſſe of an vntruthe? will hee call thee the Sonne of God, whom hee neuer ſanctified? Bee not deceipted, ſo long as thy life is prophanē, boarſt what thou wilt of this inward testimonie of the Spirit, thou

Dan.9.23.

Luke.1.28.

The testimonie
of the Spirit is
knowne of
none but thoſe
who haue it,
Reuel.2.17.

A warning for
carnall profeſſors,
who take
their preuumption
for this
testimonialy.

A comfort for
weake Christi-
ans, who are
moued by
their wants to
doubt of this
testimonic.

A necessary
admonition so
to mourne for
that which we
want, that we
give thanks
for that mea-
sure of grace
which we haue.
Rom. 7.24.

Ibid. verse 19.

thou art but a lier against the Holy Ghost, and a wilful
murtherer of thine owne soule, by faithlesse presumption,

The other sort of men are the children of God, who
because they find not alwayes within themselues this testi-
monie of the Spirit in a like measure, are therefore cast
downe and made oftentimes to thinke they never had it :
for as none are more readie to boast of the Spirit then they
who haue him not ; so none complaines more that they
want him, then they who possesse him. The children of
God in this being like vnto rich worldlings, who suppose
they be possessours of much, yet the great desire of more
which isiu them, causeth them to esteem that which they
haue as nothing, and therefore comfort not themselues
with the lawfull vse of that which they haue, but vex their
spirits with restlesse thoughts for that which they want : e-
uen so it is customary with the children of God, albeit
they haue attained to a good manner of faith and loue of
God, and are euen become rich in the grace of the Lord
Iesus ; yet are they so desirous of more, that many a time
they esteem nothing of that which they haue, but goe
about mourning and complaining that they haue no faith,
no loue, no grace, no life; in which extremitie we see, that
many in their weaknesse offend the Lord their God. Herein
therefore is the Christian to be admonished that he keepe
mediocritic; to lament thy wants and thirst for more grace,
is a sure token of a spirituall life, but let vs so complaine for
that which we want, that we be comforted in God for that
beginning and little measure of grace which wee haue, re-
member that the same mouth of God which commands
thee to mourne, commands thee also to reioyce; wee want
not matter of both; matter we haue of mourning, for which
we may lament with the Apostle. *O wretched man that I
am, who shall deliuer me from the body of this death!* Matter
of ioy wee haue also in our God, for which wee may re-
ioyce with him, and say, *I thanke God, through Iesus Christ:*
Surely, it cannot be without ynthankfulness vnto God so

to

to mourne for our wants, that wee give no praise to God for the beginning of grace we haue.

And for this same effect, let vs yet further consider, that this Testimonic of the Spirit is not at all times enjoyed in a like measure, for that were to enjoy heauen vpon earth. The Lord therefore doth in such sort dispence it, that sometimes he lets his children feele it for their consolation, and againe withdrawes it from them for their humiliation: when they feele it, they so abound in ioy, that althe terrors and threatenings of Satan, all his promises and enticements are despised of them, and trodden vnder their feet, they sing within themselves that glorious triumph of the Apostle, *Who shall separate vs from the loue of God*; but this ioy proceeding from the fulnesse of faith, continues not, the voice of the Spirit of Adoption waxing somewhat more silent, scares and doubts succeed in that same heart which before abounded with ioy: and this for our humiliation.

But now in this estate, left, the children of God be dis-
couraged by the silence of the Testimony, let them first of
all haue recourse to the fore-past working of God in them,
let them call to mind with *David* the dayes of old, remem-
ber their ioyfull songs, by which they haue prayed God,
their humble prayers by which many a time they haue got-
ten accessse to the throne of grace, and these heauenly mo-
tions which haue replenished their soules with ioy, and so
of the former footsteps of his grace, let them discerne his
presence euyn then when they cannot perceiue them. And
next, let them consider that the godly in the time of their
desertion, which is their spirituall disease, are euill Judges
of themselues, for they perceiue not that which they pos-
esse: there may be an invincible hope of mercy in that soule
wherein for the present there is no sense of mercy; and this
all the children of God may marke in their owne experi-
ence: for wheroft I pray thee hath it come, that thou a weake
man haft foughten so long against principalities and pow-
ers? haft endured so many yeares the scarefull assaults of Sa-

This testimo-
nie of the spi-
rit is not alway
perceiued in a
like measure
of them who
haue it.

Rom. 8.35.

Comfort a-
gainst spiritu-
all desertions.

The standing
of a Christian
in his appa-
rant deser-
tions, proves
that he was
not deserted
indeed.

Psal.94.14.

than; thou hast beeene troubled with doubting, but hast not despaired; thou hast bin cast downe, and hast not perished; thou hast fallen, and yet risen againe; thy enemy hath thrust sore at thee, yet hath hee not preuailed against thee. No power, no policie of Satan hath ever beeene able to quench in thee that sparke of life which the Lord hath breathed into thee. Out of all doubt, thy standing hath beeene from the Spirit of Adoption, who hath wrought in thine heart a deeper sense of merety, then that any contrarie power is able to roote out, yea, or thou thy selfe art able to perceiue: hereof hath come thy standing both in temptations which are from thine aduersaries, and in those desertions, whereby the Lord hath exercised thee. Thus haue we comfort not onely in the glorious effects of Gods mercie wrought in vs, when we feele his presence, but also by our standing and perseveruerance in our desertions, wherein it seemes to vs that the Lord hath absented him selfe from vs: two excellent comforts for the Christian; for thy standing in desertions proves that thou wert not deserted: apparent desertions are not desertions indeed: *surely the Lord will not fail his people, nor forsake his inheritance.* Againe, thy standing against so many assaults of the Diuell, proves that the least sparke of Christis liuely grace in a Christian, is stronger then that the Gates of Hell are able to preuaile against it. Be therefore comforted, O thou man of God; for if it had beeene in Satans power to haue quenched thy life, hee would haue put it out long ere now: bee assured, thou shalt preuaile and obtaine the victorie, in the strength and might of that mighty Lord, the Lord Jesus Christ.

VERSE

VERSE 17.

If we be Children, wee are also Heires, euen the Heires of God, and Heires annexed with Christ.

He priuiledges of a Christian, albeit they be commonly spoken of, yet because they are not considered, are commonly contemned: men not deeply pondering with themselves, what a high preuent this is, that a vessell of clay should be made the Temple of the liuing God, and the heire of wrath should become the heire of grace and glory: therefore the Apostle in this Chapter deseribing the excellent estate of a man iustified by Faith in Christ Iesus, from the time that once he began to make mention of the benefits he hath by Christ, can hardly make an end, but from one proceeding to another, he ascends by a continuall gradation, till at length he come to such an heighth, that he is compelled to breake off the course of his speech; & to conclude with an examination, *What shall we then say to those things?* Hitherto he hath letten vs see, how by Christ we are deliuered from condemnation; how we are made the free-men of God, freed from sin, and death; how we are also made the Temples of God, wherein he dwelleth by his Spirit, and that yet more also, wee are made the Sonnes of God. And now hee goes vp a degree further, to tell vs that we are the *heires of God, and heires annexed with Christ Iesus.* What shall we then say, but as the Psalmist saith of the Citie of God? *Glorious things are spoken of thee, O thou Citie of God:* so will wee speake of every Citizen thereof, *Glorious things are spoken of thee, O thou man of God.* *Blessed are those people whose God is the Lord,* and are called to this happy fellowship, wherein they are made subiect vnto him who is King of Saints. Let vs be glad and reioyce in the Lord, let our hearts and our mouthes be filled with his praise: except the Lord had reserved mercie for vs, we should be made like

How glorious
the priuiled-
ges of a Chris-
tian are.

Psal. 87.3.

Psal. 144.15.

Isa.1.9.

The sonnes of God cannot but liue be-
cause they are the heires of God.

Gods goodnes
is shewed to all
his creatures,
but this inher-
itance is re-
served to his
sonnes.

Gen.23.

Mat.5.45.

Psal.119.57.

Lam.3.24.

All the sonnes
of God are his
heires, & yet

unto Sodome or Gomorrah; but now the lots are fallen to vs in pleasant places, and wee haue a faire heritage. Blessed bee the God of our saluation from hence-forth and for euer.

If wee be Children.] As for the Apostles order in these words, we are to remember, that the Apostle here insists in the confirmation of that part of his reason, that they who are the sonnes of God shall liue. Now he lets vs see the necessitie thereof. *The sonnes of God are the heires of God*, and the heritage wherunto they are borne, is eternall life, therefore of necessitie they must liue.

Wee haue here first to consider that high preferment wherunto wee are called in Christ, not onely to bee the sonnes of God, but declared also to be the heires of God. The heire in a Family hath this prerogatiue, that albeit the hand of his Father bee not closed from giving good things unto others, yet the inheritance is reserved for him. As *Abraham* gaue gifts to the sonnes of *Keturah*, but kept his best things for *Isaac*: so the Lord our God shewes his great bountifullerne, in that he makes his Sunne to shine, and his Raine to fall downe vpon the vniust, no lesse than the iust; yet herein stands the comfort of his children, that hee reserves his best and most excellent things for them. Neither is it his creatures that hee giues to them, but he giues himselfe vnto them in a portion: as he promised to *Abraham*, so he performs it to all the seed of *Abraham*; I am thy exceeding great reward: and therefore doe the godly so craue him, that without him nothing can content them: *O Lord, thou art my portion* (saith *David*) *My soule, saith to the Lord, thou art my portion* (said *Ieremia*). But as for them who can content themselves with the gifts of God, suppose they neuer enjoy himselfe, they declare they are but seruants (who are not to bide in the house for euer) and not the Sons of God.

Againe, wee haue to marke here, that albeit the Lord haue innumerable sonnes, yet are they all his heires. No Mo.

Monarch in the World can beautifie his children with this priuiledge, as to make them all his heires, and not diminish his Empire; but the Lord herein declares the riches of his glorious inheritance, that all his sonnes are his Heires, and yet the inheritance enjoyed of many is not the lesse. Neither are wee to thinke this impossible: for seeing the Lord hath endued the Sunne in the firmament with this propertie, that albeit the light thereof be communicated vnto many, yet is it not the lesse in it selfe: *Plurum oculos pascit, & tamen ranta est, quanta erat illi pascuntur, & illa non minuitur.* It feeds the eyes of many, they are nourished, and it is not diminished: may wee not much more shooke that the heauenly light communicated to many, shall for all that not be impaired? In earthly inheritances it is so, the moe be partakers of them, the lesse they are, but it is not so in the heauenly, there needs no strife among the brethren for diuision of the inheritance, for the rich portion of one shall bee no prejudice to another.

Neither shall wee that are called to be the sonnes of God in this last age of the world, suffer any prejudice, that many hundred yeares before vs, some have beeene entred heires of that Kingdoome, *God prouiding a better thing for vs, that they without vs should not be perfelte.* Adam the first that euer was made the Son of God by creation, and afterward the first Sonne of God also by regeneration, together with the rest of those faithfull Patriarches that followed him, hath in regard of yeaers, long before vs inherited the promises, yet shall it not prejudice them who in the last age of the world are called to the fellowship of the faith of Christ, yea, hee that shall bee the last borne Sonne of God in the earth by regeneration, shall also bee partaker of this priuiledge of the inheritance. And this should greatly encourage vs to serue our God, considering that how euer many of our brethren bee entred before vs, whose example should confirme vs, yet the portion prepared for vs, shall not bee the lesser.

the inheri-
tance is not
diminished.

*Aug de verb.
dom in Euan.
Ioan ser. 64.*

They who
were borne in
the first age of
the world, shall
not be perfe-
cted without
vs.

Heb. 11. 40.

In earthly inherita[n]ces the Father dyes or the sonne inheri[t], but here the sonne must die, or else he cannot inherit.

Psal. 102. 16.

Psal. 17. 15.

Theopilitat.

Christ's two-fold right to the inheritance and how in the second only we are annexed with him.

How all these great mercies should prouoke vs to walke worthy of our heauenly vocation.

There is also another difference: for in the earthly inherita[n]ces the father must first die, before the sonne come to the full possession thereof; but in the heauenly wee our selues must die, that we may possesse the inheritance. For our Father is the *Ancient of dayes: the Heavens are the workes of his hands, they shall perish, but he doth remaine: they shall waxe old, as doth a garment; but hee is the same, and his yeares shall not faile.* Hee is the Father of eternitie, in whom there cannot fall so much as a shadow of change, farre lesse is he subiect to death: but as for vs, by suffering death we must enter into our Kingdome; we cannot see him so long as wee liue, nor be satisfied with his Image till wee awake: therefore should the day of death be a ioyfull day vnto vs, because it is the day of our entrance to our inheritance. Vnnaturall Worldlings reioyce at the death of their Parents, because by it they come to the heritage: they carry merriest hearts within them, when they put on their blackest garments; but as for vs, wee should reioyce at the day of our owne death: it is not the day of our sorrow, as naturall men accounts it, but the day of our delight, in the which we enter into the fruition of our heauenly inheritance.

He calvs not onely the heires of God, but annexed heires with Iesu Christ, that so he may shew, *Nos grandes futuros heredes*, that we are to be great heires. The Lord Iesu hath a two-fold right to his Fathers inheritance: one by his eternall generation, and so he is the heire of God, in a manner proper and peculiar to himselfe onely: the other he hath by conquest, for by the merit of his death he hath conquered eternall life for all his brethren: and this right he communicates vnto vs, whereby we also become heires annexed with him: in the first hee admits no companion, in the second, he calvs vs to be partakers with him.

And this serues vnto vs, not only for a speciall comfort in the houre of temptation, and day of death, as we marked before, but should also prouoke vs to answere the heauenly vocation by a holy disposition: seeing wee are the sonnes of

of God, shall wee not resemble his Image : seeing wee are called to be heires of an heauenly inheritance, shall wee any more minde earthly things? Farre bee it from vs, that wee should be prophane like *Esaue*, who sold his birth-right for a messe of portage; or like *Demas* wee should forsake the fellowship of our brethren, and imbrace this present world: but let vs rather with the holy Apostle, account all things to be but dung, in respect of the excellent knowledge and fellowship of our Lord Iesus. Seeing Christ must bee our comfort in death, when all other comforts will forsake vs, let vs make him our ioy and pleasure in life, that so both in life and death, he may be an advantage vnto vs: for these things, for which miserable worldlings forsake their God, shall in the end forsake them. Let a couetous man see in the houre of his death, those treasures of Gold and siluer which he sought in his life more than God, and they shall be no more pleasure to him than was those thirty pieces of siluer to *Iudas*, which he tooke in exchange of Iesus Christ. Present a spoonefull of Wine to the drunkard, whose belly was his God in his life time, and he shall not be able to receiue it. Let the Harlot stand at that time in the sight of the whoremonger, she may increase his sorrow, and terrifie his conscience, but shall not render him comfort. Yet these are the strange gods after which most part of the world goes a whoring: but let you not cast in our portion among them; wee are partakers of the heavenly vocation, called to be the sonnes and daughters of the living God, blessed shall we be, if we walke worthy of our calling.

For we see here whereunto we are called, by adoption we are made the sonnes of God, and brethren of Christ: of rebels, we are made the seruants of God, yea, more than that, the friends of God, hence-forth call I not you seruants, but friends; yea, more then friends, he hath made vs brethren, he that sanctifieth, and they who are sanctified are all one; wherefore he is not ashamed to call them brethren. O wonderfull comfort! the Father cries from Heauen, *This is my*

Gen. 25.
2 Tim. 4.
Phil. 3.8.9.

For Sathan's
felly offers are
not to becom-
pared to these
high mercies
whereunto
God hath cal-
led vs in
Christ.
John 14.15.
Heb. 2.17.
Matth. 17.9.

John. 3. 17.

Mat. 11. 30.

beloued Sonne in whom I am well pleased, beare him: the Sonne againe speaking to vs on earth faith, *I goe vnto your Father, and my Father, hee that is my Father is also your Father, therfore go ye vnto him, and call vpon him as your Father.* *O qualis ille dominus, qui omnes seruos suos, facit amicos suos, & quod multo maius est, fratres suos!* O what a sweete Lord is he who makes all his seruants his friends, and which is much more, his brethren! Surely the yoke of Christ is easie, and his burthen is light, we are called to be annexed partakers with him of all the good that is in him. The Lord therefore more and more confirme vs, that despising all the subtill offers of Satan, whereby hee would steale vs away from the loue of Christ, and delighting in that high dignitie, whereto we are called, our hearts may cleave to the

Lord for euer without
separation.



HEAVEN OPENED.

WHEREIN

The counsaile of G o d , concerning
Mans saluation, is further manifested:
so that the C H R I S T I A N , effectually cal-
led, may heare himselfe, after the *Crosse*, ordai-
ned to the *Crowne*, and reade his owne
Name written in the Booke
of Life.

Being the second benefit we haue by
our Lord I E S V S C H R I S T .

{ — Come and see — }

Written by M. W I L L I A M C O W P E R , Minister
of G o d s Word at Perth.



L O N D O N ,
Printed by W illiam Stansby. 1631.

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TO THE MOST
GRACIOVS, EXCELLENT,
and mightie Prince, A N N E, Queene
of great Brittaine, France, and
Ireland, &c.

MADAME, As God in the first *Creation* of one made two, so in the first *institution* of *Marriage*, did he againe unite those same two into one, that the *Woman*, ioyned in *Marriage* with her *Husband*, might not onely reverence him, as the rocke from whence she was taken; but much more loue and honour him as her *Head*, under whom she liues. If they had not agreed in one, to diuide themselves from God, no diuision had euer falle out among themselves. But that which God made very good, Satan working upon the mutabilitie of their will, turned into euill; so that the *Woman* in stead of an helper, became a tempter of the man to sin, and the *Man* in stead of a defender, became a dilater of the *Woman* to God for sin. But the Lord Iesus, who came into the world to destroy the workes of Satan, as hee hath reconciled *Man* and *Woman* with God, so hath hee reunited them among themselves, adding this to all the former bands of their union, that now they shoulde liue together as heires of the grace of life. In
this

The Epistle Dedicatore.

this most happy union of both your Maiesties with God and among your selves, consisteth your mutual strength and comfort, the welfare of your Highnesse Royal Children, the terror of your enemies, and common benefit of all your Maiesties well affected subiects. A good so much the more carefully to be kept, because Satan, out of all doubt, spitefully doth enuie it, as being the very fountaine, out of which doth flow that great and common good, both to your Royall Posturie, and loyall people, the aspect of your Highnesse fauourable countenance looking in loue one of you to another, and both of your Maiesties in coniunct compassion to your people, sweeter then the influence of the undinted Pleiades, bringing to Church and Common-wealth, under your happy Raigne, a flourishing spring of innumerable blessings. We doe therefore blesse the Lord who hath confirmed your roiall hearts, and set it in the foremost of your godly cares, how to keepe and increase this holy and happy band of loue, which keepeth you both. For the continuance whereof, as after my weake measure, I stand vp a daily Suppliant vnto the Lord, among others your Highnesse loyall Subiects, so I doe humbly craue that your Highnesse impute it not to me for presumption, that I haue conioyned your Maiesties in the participation of this small propine of the first fruits of my labours, whom I doe wish for euer to bee conioyned in the communion of all good, present, and to come: but that rather according to your Highnesse wanted fauour and clemencie toward me, your Maiestie would graciously accept it, as a testimony of my earnest and unfained affection toward your Highnesse Name and Honour in this life, and everlasting welfare in the life to come.

Your Maiesties most humble Subiect

and daily Oratour,

William Cowper, Minister at Perth.



HEAVEN OPENED.

THE SECOND PART of the Chapter; contayning Com- forts against the Croſſe.

VERSE 17.

*If ſo be we ſuffer with him, that we may alſo be
glorified with him.*



HE mortification of a Christian, whereunto the Spirit of God ſo frequently exhorts vs, consists in these two; firſt, in a ſubduing by a holy discipline our inordinate luſts, which naturally rebell againſt the Law of God: Secondly, in a patient bearing of the Croſſe of Iefus.

In the firſt part of the Chapter; the Apostle hath exhorted vs vnto the one: and now in the ſecond, by many arguments hee strengthens vs againſt the other: vntelſle wee make ſome progreſſe in the firſt point of mortification, it is certaine wee ſhall never proceede to the ſecond. For the life of one affection is farre leſſe than the life of the whole man,

The mortifica-
tion of a Chri-
ſtian consists
in two things.

He will not
quit his life,
that will not
quit his affecti-
on for Iesus
Christ.

Eze. 22.14.

The connexion
of these
words with
the former.

man, if for Christ's sake we will not put out the life of one sinfull affection, what hope is there, that for his sake we will lay downe our owne liues? Beside that, a dissolute life weakeneth the strength of the soule, and makes it feeble in the day of affliction; so that the heart cannot endure, nor the bands be strong in that day wherein the Lord shall haue to doe with thee. It is a customable policy of Satan, first, to corrupt men, and make them dissolute in prosperitie, that afterward hee may the more easily breake them by aduersitie. When *Justin* Martyr beheld the patient suffering of the Christians, notwithstanding that he was not as yet conuerted himselfe, he gathered thereof, that they could not be men giuen to pleasures, for it is most certaine, that men ouer-ruled by their affections, are either in trouble, feeble and effeminate, or wickedly desperate, hauing in them no spirituall strength to sustaine it.

And for the connexion of these words with the former, the Apostle slides in here, cunningly, from the first part of his Treatise into the second, and that by way of answering an obiection: for it might haue bin said vnto him, Ye haue called vs the sonnes of God, and the heires of God; but how can that be, our present estate and condition being so hard, and our life so full of troubles? To this he answeres, It is very true that I haue said, *ye are not only the sonnes of God, but the heires of God*, but conditionally, that first yee suffer with Christ, before yee can come to the fruition of the inheritance with him: so that the same argument taken from our afflictions, which nature vseth to impugne our Adoption, the Apostle vseth it to confirm vs so much the more in the certainty thereof. The words are to be read not *causaliter*, but *conditionaliter*, by way of annexed condition, not as if our present sufferings were meriting causes of our glorification, but as conditions which the members of Christ must accept, which are to be glorified with him: for we goe by tribulatiōns as by a strait and narrow way, vnto the top of the Mountaine of God, wherein that treasure of eternall life,

life, which is the lawfull conquest of Iesuſ Christ, but in regard of vs is the free gift of God, ſhall bee communicated vnto vs.

In this Treatife of comfort againſt the Croſſe, the Apostle deliuers vnto vs many arguments of conſolation, which we may reduce to theſe three. The firſt is taken from the end of our afflictions; *If we ſuffer with him, we ſhall alſo be glorified with him*: and this hee continues and amplifies to the 26. Verſe. The ſecond argument is taken from that preſent helpe which the ſpirit ministers vnto vs in all our afflictions; *likewiſe the ſpirit alſo helps our infirmities, &c.* Verſe 26. The third is, that our afflictions are meaneſ by which wee are brought to a conformitie with Christ, whereunto God in his eternall counſell hath predeſtinated vs, and ſo are not able to preiudge our ſaluation; but by the contrarie muſt of neceſſitie worke for the furtherance, and aduancement thereof vnto vs; and this is ſet downe, Verſe 28. *Alſo wee know that all things, &c.* and conſirmed to the 31. Verſe.

It is not without cauſe, that the Apostle takes ſo great paines to conſirme vs againſt affliction, because our nature abhoreſ nothing more then it. When Ieſuſ went vp to the Mountaine to preach, all his Disciplies went with him; but when he went to mount Caluary to ſuffer, they all fled from him: hee hath many Disciplies to follow him by profeſſion, but few to follow him by patient ſuffering. It was Satans voice in Peter to our bleſſed Sauioir, when hee made menſion of his ſuffering, *Master, pitie thy ſelfe;* and it is his dai‐ly voice in our corrupt nature, ſo oft as we are called to ſuffering; *O man, pitie thy ſelfe!* but the anſwere giuen by the head, were alſo good to be giuen by the members, *Go behind me, Satam:* he knowes very well, partly by the quickneſſe of his nature, and partly by long expeſience, being now very neare ſix thouſand yeeres old, that man likis nothing worse then the Croſſe. *Skin for ſkin, & all that a man bath (faſh he) will be giue for his life, &c.* He hath told vs himſelfe wherein his ſtrength lies, to wit, that by trouble bee preuailes

Three principall arguments againſt the Croſſe, contained in this Treatife.

Our nature abhoreſ affliction,

Job. 2. 4. .

The first principall argument against the Croſſe is from the end of our afflictions.

2. Tim. 2.8.

Bernard.

Different courses of the Christian, and Worldling.

Mat. 10.38.

preuailes moſt to make man impatiene, and to drue him to blaſphemē God. And therefore moſt of all we are to conſirme our weaſeſſe againſt the Croſſe, ſince in it the enemie of our ſaluation placeth his principall ſtrength. Let vs harken to the Apoſtle, who as a Miſter of Ieſus indeed, and a heauyly Physician, ſent to vs from the Lord our God, doth beare temper the bitter waters of Marah, and make them ſweet vnto all the Iſrael of God.

The firſt argument of comfort is ſet downe in this latter end of the 17. Verle, and it is taken partly from the nature of ourufferings, they areufferings with Christ, and partly from the end thereof, which is to raigne with Christ in glory. Here firſt we leare, that ſuffering muſt goe before glory: *The Husbandman muſt labour, before he receiue the fruits; neither is he that ſtriueth for a maſterie crowned, except he ſtriueth as he oughte.* The Prince of ſaluation was conſecrated by affliction, it behoued him firſt to ſuffer, and then to enter into this Kingdome. All that profeſſe him, are deſirous with the ſonnes of Zebedaeus, to ſit ſome at his right hand, and ſome at his leſt, but are not ſo content to drinke of his cup, and be baptiſed with his baptiſme. *Volunt omnes te frui, at non ita imitari, & conregnare cupiunt, ſed non cum-pati:* They would all enjoy thee, knowing that pleaſures for euermore are at thy right hand, but are not content to follow thee; they all deſire to raigne with thee, but not ſo to ſuffer with thee; but this is a prepoſteroſ way, it is to diuide thoſe things which the Lord here hath loineſ together, except firſt wee ſuffer with him, wee ſhall not hereaſter raigne with him.

Secondly, let vs marke here the diſſerent courses of the Christian and worldling: the Christian by temporall trouble goes on to eternall glory, the worldling by temporall glory goes on to eternal shame. If ye goe to the Schoole of Ieſus, the firſt A b c of Religion taught you there, will be this; *If any man will be my Disciple, let him denie himſelfe, take up his Croſſe and follow me:* if ye goe to the Schoole of

of Satan, the first *A, B, C*, of Atheisne taught there, is this, *All the Kingdome of the World will I give thee, if thou wile fall downe and worship mee.* The Lord Iesus through light and momentany afflictions, leads his children to an infinite weight of glory; but Satan through the present perishing pleasures of sinne, leads his miserable captives to eueralding paine: therefore it is said by our Sauour of the one, *Blessed are yee that mourne, for yee shall be comforted:* and of the other, *woe be to yee that laugh now, for yee shall waste and weepe.*

As there is no comparison betweene these two, so blessed shall wee bee if we make choice of the best. *Moses* esteemed the rebuke of Christ, greater riches than the treasures of *Egypt*; because he had respect to the recompence of reward: and shall not wee reioyce in our present afflictions, considering they are the way vnto our glory? *If we sowe in teares, we shall reap in ioy.* The end of the godly is better than their beginning, *for the light of the righteous increaseth more and more, like the Sunne, vnto the noone day, they begin with teares, and they end with ioy:* but the light of the wicked is like vnto the light of a candle, it shineth for a while, and incontinent ends in stinking smoake: as *Balazar* Banquet was concluded with a cup of wrath, so all the pleasures of the wicked end in paine. At that Banquet in *Cana*, the Lord Iesus brought in the finest Wine hindmost, but Satan doth with his miserable Banqueters, as the Gouernour of that Feast speakes, hee presents his best first, and after, when they haue well drunken, brings in that which is worse; in the entrie hee presents the deceitfull pleasures of sinne, but dolefull and lamentable is their end: for what better portion can hee giue vnto them, than is prepared for himselfe? hee is reserued to blacknesse of darknesse, tribulation, and anguish of Spirit, terror and horrible wrath, shame, and endlesse confusion is prepared for him, and all those who are portioners with him.

*Math.5.
Luke 6.23.*

The end of
the Christian
is better than
his beginning:
not so with the
worldling.
Psalme.

Proverbe.

Daniel.

Ioakim.

That Gods
dearest seruants
haue bin hard-
ly entreated
in this life ye
may see in the
Patriarkes.

Prophets.

And in the
martyrdome of
the Apostles.

Thirdly, we mark here Gods wonderful dispensation in his working, in that he intreats those men most hardly in this life, who are most dearely beloued of him, even his sonnes, and his excellent ones. If yee goe vp to *Abell*, yee shall see the first sincere worshipper of God mercilesly murthered by his brother *Cain*: come downe to *Abraham*, hasted by the Apostle, *The Father of the Faithfull*, and ye shall see, albeit the Lord blessed him, yet he wanted not some to curse him: *Moses*, albeit he was faithfull in all the house of God, and received this praise, that such a Prophet rose not before him, yet how often was his soule vexed with the vnisiest murmurings of his people against him? If yee looke to the Prophets, our Sauiour sets downe a compendious description of their suffering, in that rebuke of the Iewes, *Whom of the Prophets hane not your Fathers killed?* And againe, when he calis *Ierusalem* a Citie, which killeth the Prophets, and stoneth them who are sent vnto her.

And as for the Apostles, like as they were the witnesses of Christ by preaching, so also by suffering. It is recorded by many, that *Peter* was beheaded by *Nero* at Rome, and that his brother *Andrew* was crucified with his head downward, by *Ægætus* in *Patris*, where he hung for the space of three dayes, conuerting many to the faith of Iesus. Saint *Luke* testifies, that *James* was beheaded by *Herod*, & *John* was banished by *Domitian*, into the Ile *Patmos*. *Philip* borne in *Bethsaida*, is bound to the Crosse, and stoned to death in *Hierapolis*. *Bartholomew* among the Indians, hath his skin pulled off, and so martyred by *Astigaeus*. *Thomas*, after long preaching to the *Medes*, *Perians*, and *Bætrians*, is at length thrust thorow with a Speare, because he refused to worship the Sunne, and so strengthned in the faith, died for the Lord Iesus, whose resurrection he could not belieue till he put his fingers into the holes of his side, which was piercéd with the Speare for him. *Simon the Canpanite* was slaine vnder *Traian*, both because hee was a Preacher of Iesus Christ, and accused to be one of the lineage of *David*.

Mat-

Matthias that was chosen by lot in the roome of *Iudas*, is ſtoned to death by the Iewes. *Matthew* the Euangelift beheaded in *Egypt*: and *Marke* drawne through the ſtreets of *Alexandria* till he died. *Luke* was hanged on the branch of an Olive tree: and *Paul* beheaded by *Nero*.

Of all these, firſt we learne, that wee are not to take affli-
tions as testimonies of Gods anger againſt vs, ſeeing wee
ſee that by them, the Lord hath exerciſed his beſt beloved
ſeruants euer from the begiſſing: wherefore ſhall we thinke
ſtrange concerning the fierie triall, if the Lord ſhould ſend
it among vs to proue vs, as if ſome ſtrange thing were come
vnto vs, ſeeing affliſtion now is, *vita trita*, a trodden path
by all the godly that haue gone before vs? and therefore let
vs not refule the chafliſing of the Almighty.

Secondly, let vs not feare left by affliction the light of
the Gofpell ſhould be extinguished. It is not with the King-
dome of Christ, as with other Kingdomes, they are weak-
ned and worne at the length by trouble, but it encreaſeth
and flouriſheth by it. Where other trees wither in winter,
the Palme continueth greene; other buſhes are burnt with
fire; but the buſh wherein *Iehouah* appears, is not conſum-
ed thereby; other Barkes are ouerturned by the vehement
inundation of waters, but the Arke of the Lord thereby is
exalted. Neither is the Lord a prodigall waſter of the liues
of his Children, but a wise and prouident beſtower of them;
then only when he ſees that their death may be more pro-
table to his glory, their comfort, and edification of his
Church, then their life can be. Therefore ſaid *Tertullian*,
that the bloud of the Martyrs was the ſeed of the Church:
and after him *Cyprian* marked it, *Quo plus ſanguinis effu-
ſum eſt, eo magis fidelium effloruit multitudo*, That the more
Christian bloud was ſhed, the more the multitude of Belie-
uers flouriſhed: ſo that the Romane Empire was not ſo much
enlarged in the ſpace of two hundred and fortie yeeres, by
the violent ſhedding of the bloud of others, as was the
Church of Christ by patient ſuffering the ſhedding of her
owne

Sufferings are
no testimonies
of Gods anger.

1 Pet. 4.12.

Other king-
domes are
weakened with
trouble, but
the kingdom
of Christ en-
creaſeth by it.

*Cyp. de dup.
Mar.*

owne blood, that fruitfull Vine which hath sprung out from that blessed stocke Iesus Christ, the more it was cut by the bloudie knife of cruell persecutors, the more hath it flourished.

The wicked
haue crosseſ,
but not Christ's
Crosseſ.

Gen.3.19.

Bern. apol. ad
Abbat. Clun.

The three per-
ſons of the
Trinitie are
ſaid to ſuffer
with the God-
ly.

Act.9.4.

1.Pet.4.14.

Cor.1.catec.16.

Cypr.lib 2.
Epift.6.

Three things
required to
make our ſuffe-
rings ſuffe-
rings with
Christ.

Againe, we haue here this comfort, that the ſufferings of the godly are ſufferings with Christ. There is no man in the world, who wants his owne crosse; euē they who haue their fattest portions in the earth, haue it not without many ſorrowes, by vertue of that curse, *In the sweat of thy brow ſhalt thou eat thy bread, till thou returne to the earth:* and herein they are but miserable: *Ve portantibus Crucem, & non ſequentibus Christum;* Woe is vnto them who beare the Crosse, and follow not Christ; comfortles, fruitles, and endleſſe will their ſufferings be. But as for the godly, they are ſufferers with Christ, they ſuffer not alone; if *Joseph* goe to the prison, the Lord ſhall goe with him; if the three Children goe to the fire, the fourth, like the Sonne of God ſhall goe with them. God the Father protests that in all the troubles of his Children he was troubled, and that he hath ſuch a tender feeling of their afflictions, that hee who tou- cheth them, toucheth the apple of his eye: and the Lord Iesus, the Sonne of God, when his Saints at *Damascus* were persecuted, cried from heauen to the persecutor, *Saul, Saul, why persecuteſt thou me?* And as concerning the holy Ghost, the Apostle teſtifies, *Blessed are yee if yee be railed upon for the Name of Iesus, for the Spirit of God and of glory reſts on you: which on their part is euill ſpoken of, but on your part is glorified.* Thus we ſee, *quam magnos habeamus com- miliones, hōw great and ſtrong fellow-warriours we haue to affiſt;* the Lord being ſo preſent with vs, *non ut ſeruos ſuos ſeetet tantum, ſed vi ipſe luſetur in nobis,* that hee doth not onely behold his ſeruants in their conflicts, but he himſelfe alſo doth wrestle in them.

Where for our further comfort, if any man be deſirous to know, whether his ſufferings be ſufferings with Christ, or not, let him conſider these three things: firſt, how Iesus recei-

received the Croffe as a cup giuen to him out of his Fathers hand , neither looking to *Iudas* that betrayed him , nor to the Iewes that pursued him . Secondly , hee receiued it not grudgingly nor impatiently , but with an humble sub-mission of his will to the will of his Father . Thirdly , hee suffered for this end , that he might abolish sin , and destroy him who had the power of death . If these three concurre in thy sufferings , thou mayest be sure they are sufferings with Christ : first , if passing by the instrument of thy trouble , thou looke to the hand of God , tempering and giuing it vnto thee : Secondly , if thou receiue it with an humble sub-mission of thy spirit to him who is the Father of Spirits : and Thirdly , if it worke in thee a mortification of thy sinfull lusts and affections .

And of this wee haue to make our vse in all our afflictions inward , or outward : and first concerning inward afflictions , if at any time it please the Lord to exercise vs with fearefull agonies of Conscience , let vs looke vnto God , who kils and makes aliue , who castes downe and raises vp ; let vs for a while beare his indignation , he abides but a moment in his anger : if wee finde that by them wee are more humbled , wakened out of securtie , and stirred vp more fervently to pray , and that the life of sinne is weakened in vs , let vs be out of all doubt that these inward troubles are sufferings with Christ ; whose soule for our sinnes was heauie vnto the death , and his bodie did sweate bloud , through the vehement anguish of his Spirit . And as for ourward sufferings , they are either such as concerne our Name , our goods , or our persons . As for those which concerne our name : it is a singular policie of Satan , to beate downe the children of God , in the estimation of others . *Vt qui conscientie sua luce clarescant , alienis rumoribus Fordidentur* , that they who are glorious in the light of their owne conscience , may be made filthy by the false reports of others , and so made viprofitable to doe others the good that they would : but let vs in such tentations leaue from *David* , to looke vnto

Comfort a-
gainst inward
afflictions .

Comfort a-
gainst outward
Afflictions ,
which we suf-
fer , either in
name ;
Ambrose .

God and not to *Shimei*, vsing the vndescreued contumelies of men, as profitable meanes to worke in vs that inward humiliation, which our manifold sins, though not against man, yet against God require of vs : so shall we suffer with him, who being the innocent Lambe of God, sustained neuerthelesse great contradiction of sinners, reproached to bee one possessed with a Deuile, notwithstanding that he was the very Son of God, filled in his manhood with the holy Ghost.

Or in our
goods,

Job. 1. 21.

And as concerning the losse of worldly goods, who euer be the instrument, learne thou to take it as a cup out of the hand of thy heauenly Father, after the example of *Job*, who passing by the Sabceans & the Caldeans, looked to the hand of God, *The Lord hath giuen, and the Lord hath taken*, (saith he) *blessed be the Name of the Lord*. It is not for lack of loue that the mother withdrawes from the Child the vse of the pap, but that shee may acquaint him with stronger meat; and if the Lord take from vs these transitory things, it is not because we are not beloued of him, but that we may set our hearts vpon those things which are more weightie and permanent; which if wee doe, then are our sufferings, sufferings with him, who being rich became poore, that in all things we might be made rich in him.

Or in our per-
sons.

Heb. 12. 9.

And the same are we to doe in those troubles which we sustaine in our bodies: for if (as the Apostle saith) we haue had fathers of our bodies who haue corrected vs, and wee haue giuen them reuerence, should we not much rather bee in subiection to the Father of Spirits that we might liue? & if we can yeeld our bodies to Physicians to be cut or burnt at their pleasure, how much more should wee submit them to the Lord in all humble contentment to be chastised, as he will? seeing he protesteth himselfe he doth it not, but for our singular profit, *that we might be partakers of his holynesse*.

In trouble it is
expedient to
ooke vnto the
end thereof.

We shall raigne with Christ.] Worldlings wrestle for their corruptible crowne, as vncertaine whether they shall obtaine it or no: but it is not so with the Christian, we run not as vncertaine, we are sure that if we suffer with Christ, wee

wee shall also raigne with him: though for the present no trouble be sweet, yet is the end thereof most comfortable: and we are by the eyes of faith to looke vnto it, lest our present manifold tentations drive vs into impatience, for as he that going through a strong running River is in danger to fall and drowne, byreason of the dizziness of his braine, vnlesse he fixe his eyes vpon the banke; so shall we be ready to faint in affliction, vnlesse wee looke to the comfortable end thereof. If wee shall looke to *Lazarus* vpon the dunghill, and *Joseph* in the prison, what can we iudge them to be, but miserable men? but if we consider their end, we shall see the one in *Abrahams* bosome, and the other raigning in great glory vnder *Pharaob* in Egypt; then shall wee say, *Verily there is fruit for the righteous*, and wee shall find it true, which here the Apostle saith, *That if we suffer with Christ, we shall also raigne with him.*

VERSE 18.

For I count, that the afflictions of this present time, are not worthy of the glory to be revealed.

He Apostle here subioynes an amplification of his first argument: wee shall not onely (saith hee) raigne with Christ, but raigne in such a glory, as doth farre surmount all our present sufferings, that if they be weighed together in a ballance, the one shall be found but light in regard of the other.

For I count.] The word the Apostle vseth here, imports thus much, after reasoning, I conclude; or, after iust reckoning, this is the summe which I collect & gather: here then are two circumstances which greatly amplifie his purpose, one that hee sets not downe this as an vncertaine opinion, but as a most sure conclusion gathered out of good reason, And againe, that it is the conclusion of such a one, as by

Amplification
of the first
principall ar-
gument.

He that tasted
both of pre-
sent suffering
& of glory to
come, gives
his judgement
here of both.

The one hee
tafel in his
iourney from
Ierusalem to
Illyricum, the
other in his
iourney from
Earth to Hea-
uen.

experience knew both : what experience the Apostle had of our present suffering, he telleth vs, 2. Cor. 11. what experience he had of the glory to be reuealed, he tells vs, 2. Cor. 12. so that his words wee are to consider this way; let other men count and reckon as they will, this is my reckning, who haue proued them both, there is no comparison betweene them. What knowledge hee had of the weight of our present sufferings, hee tells you by a three-fold vniuersalitie : first, that he had suffered all kind of crosses, hunger, thirst, cold, nakednesse, rods, stonings, imprisonings : secondly, that he suffered in all places, in the sea, in the land, in the City, in the wilderness, where euer he came to preach the Gospell, there was hee persecuted by some one sort of trouble or other : thirdly, that he suffered of all sorts of persons; both of the Gentiles, and of his owne nation, both of open enemies, and of false brethren. Againe, as for his experience of the glorie to bee reuealed, he tells you how hee was taken vp into Paradise, and there heard such words as cannot bee reuealed. This conclusion therefore is the more to be esteined of vs, because hee who giues out this judgement of the excellencie of the one aboue the other, is such an one, as had experience of them both, hee made a iourney on earth from *Ierusalem* to *Illyricum*, all which way preaching the Gospell, hee suffered many afflictions; hee made another iourney from Earth to Heauer, whether in the bodie or out of the bodie, hee could not tell, and there hee saw that inutterable glorie : and comparing with himselfe these two together, he giues out this for a finall sentence, that all our present afflictions are but light, in respect of that infinite weight of glory to be reuealed. As for Worldlings, we are not to stand vpon their testimonie : for as hee cannot giue out right sentence betweene two parties, that heares not both their causes, so cannot the worldly, who knowes something both of the pleasures and sorrowes of this life, but nothing of the ioyes which are to come, consider how far the life to come is to be preferred before this: and therefore.

fore albeit in the conculsions of his heart hee giues out sentence in fauour of the life present, wee are not to regard it, because hee hath not heard nor confidered that which tends to the commendation of the other.

Wee see then here, how that our strength in troubles is greatly increased by the sight, at least by the certaintie of that glorie which will be the end of our trouble: this sight made the Apostle count light of his present sufferings: let *Stephen* haue his eyes in prayer to see the Heauens opened, and Iesus standing at the right hand of God, and hee shall not bee moued with the stones which the Iewes violently throw at him: let *Moses* see him who is inuisible, and hee shall not feare *Pharaob*; let him see that recompence of reward, and he shall be better contented to suffer rebuke with the people of God, than to enjoy the treasures of Aegypt: this is that which made the Martyrs stand exulting and rejoycing, euen then when Infidels tormented their bodies. If they had beeene in the bodie, they had felt the paine, and it had disquieted them; *Nunc vero non mirum si exules a corpore, dolores non sentiant corporis*, but now no misrule that being out of the bodie, they felt not the dolours of the bodie: and where thinke yee was then the soule of the Martyr? certainly in a sure place, euen in *Petra*, in the Rocke invincible, in the bowels of Christ, *Non sua sentit, dum Christi vulnera intinetur*, he feeleth not his owne wounds, while as stedfastly hee fixeth his eyes vpon the wounds of Christ; neither will he be afraid for the losse of this life, who hath laid hold vpon eternall life, & is made sure of a better.

Let vs therefore pray vnto God diligently, that our eyes may be opened, to see the riches of that glorious inheritance, that as wee speake and heare of it, so in like manner wee may see and feele it, for the sight thereof makes all trouble easie, yea causeth the bitternes of death to passe away: if the world threaten vs with her terrours, let vs remember they are not comparable to Gods terrours; *let vs not feare them who kill the body, and are able to doe no more*:

but

How the cer-
tainty of the
glory to come
mitigates our
present trou-
bles.

Born in CONC.
ser.61.

It should make
vs despise both
the threaten-
nings and al-
lurements of
men.

Mat.10.8.

Men cannot
giue vs so
much as they
would take
from vs.

How afflictions
are Gods
Wine-presse to
the Godly, to
presse out and
make manifest
his grace in
them.

But woe to the
instrument of
their troubles.

but let vs search him, who is able to cast both soule and bodie into hell fire. *Minatur homo carcerem, & Deus gehennam?* For what comparison is here when a man threatens thee with prison, and God threatens thee with hell? And if a-gaine the world promise reward, and allure vs with her pleasures, let vs remember they are not comparable to Gods pleasures. In all such temptations wherein wee shall be solici-ted to lose a good conscience, for the gaine or glory of the wold, let vs answere our tempters, as those fortie Martyrs answere the Emperours Deputie, who by promising many rewards, would haue intisled them to make apostatic from Iesus Christ: *Putas ne te tantum posse dare, quantum eris pere contendis?* Thinke yee (said they) that yee are able to giue vs so much as yee would take from vs? *Non accipies mus honorem unde nobis nasceretur ignominia*, wee will none of that honour, out of which ignominie and shame shall a-rise vnto vs: a worthy answere indeed; for though wee should gaine the whole world, and lose our owne soule, what recompence can that be vnto vs?

Affliction.] The Apostle commonly by two names ex-
presteth our troubles: sometimes he calls them *παῖστος*,
and sometime *παῖδηρα*, the first name they receiuie in re-
gard of the malice of our persecutors who presse vs, and
are vnto the Godly the Wine-presse of God, to presse out
that sap and iuyce of grace which is in them, which how e-
uer they doe for the worst, the Lord turnes it vnto the best,
making thereby that grace which lurked in them before,
manifest vnto others, like vnto the good Wine-berries of
God, the more they are pressed, the more the liquor of
grace distilleth from them, and the sweeter satisour of life,
to the edification and strengthening of all their brethren.
But let their persecuters know, that how euer this triall of
the faith of the godly shall be found vnto their honour and
praise, at the appearing of the Lord Iesus, the fruit which
they shall reap of their labour, is told them by the Apo-
stle, it is a righteous thing with God, to render vengeance
to

to them who trouble you: for every cup of trouble which the wicked fill vnto vs, they fill with their owne hands another cup of wrath vnto themselves, which how euer for a while they set by them, yet, as the Lord liueth, they shall be compelled in the end to drinke them out: thus we see why our troubles commonly are called pressings. The other name is sufferings, and so they are called in respect of the godly, who beare them like the Lambes of Iesus, patiently and meekly, without grudging, or murinuring.

Where we are still to be admonished, that the sufferings which end in glory, are those that are sufferings with Christ; many are ambitious of suffering, and take vp the crosse before they be called vnto it, like those *Circumcelliones* in the dayes of *Cyprian*; but certainly, glory growes not out of euery suffering, wee must not suffer as contentious men, or vain-glorious: that God will blesse an humbly flying in trouble, rather then a presumptuous standing; we may see in *Peter*, if we compare him with the rest of the Disciples, for he fell more fearefully than the other. It is neither for vs to decline the Crosse of our Master, for so wee shall be found not to be his Disciples; neither yet in the heate and pride of flesh vndertake to beare it, lest we be found presumptuous, and God punish vs. It is properly marked by *Cyprian*, that the first Martyrs slaine for Christ were Infants, teaching all that are to come after, what manner of men the Martyrs of Iesus shoule be; namely, such as in regard of the cause for which they suffer are innocents, and in regard of their affliction, are meeke and simple.

Of this present time.] In the originall it is, of the time which is now, Hereby the Apostle will teach vs that our afflictions are but short, and endure but a while. *The rod of the wicked shall not lie for ever upon the backs of the righteous:* The time of our trouble in holy Scripture is called sometime a day of triall, and sometimes an houre of temptation. As our Sauiour said to the three Disciples, *Can yee not watch with me one houre? so may he say to vs all, as oft as we faint*

Euery suffer-
ing tenders
not glory.

The time of
our trouble
short, called
an houre or a
day.
Psal.125.

Mat.26.40.

faint vnder trouble. Can ye not suffer with me one houre ? It was the comfort that Athanasius gaue to the Church in his time, that Julian should be but *Nubecula citio transi- tura*, a stormie little cloud , that would quickly passe by ; and it is certainly true, both of our troubles, and of all the instruments thereof, let vs wait awhile on our God with patience, and we shall see them no more.

How our life is
but the life of
a moment.

This shortnesse of our afflictions depends vpon the breuitie and vanity of our life, which in the estimation of God's Spirit is so short and vaine a thing, that hee vouchsafes not the name of life vpon it, without some restriction. Indeed it bewitcheth vs so, that in our false imagination we conceit there is more soliditie and continuance in one yeere that is before vs, then is ten that are past by vs; the time which is past, is gone away like a thought, & that which is to come, we thinke it longer, then indeed by experience we shall find it. But the Spirit of God, who best knowes it, giues vnto it the name of life, as I said, with a restriction, he calls it a momentany life, it is but a moment wherin we liue; if we judge aright wee haue no more: for as for the moments which are past, they are dead to the, and thou to them, and as for the moments which are to come, they are vncertaine , and thou canst not bee said to liue in them ; so that no more is left to thee wherein thou canst truly say I liue, but a moment, and this also must shortly goe away and give place to another, that so by succession of moments one vnto another, thy filly life may be prorogued for a while.

Sacred simili-
tudes, by
which the ho-
ly Ghost sha-
dowes the va-
nity of our pre-
sent life.
Job. 7.6.
10b.9

But this shall yet better appeare, if wee consider those similitudes, by which the Spirit of God describes the vanity of this our mortall life. Patient *Job* compares the life of man vnto the Weauers shuttle, which scarce is in at the one end of the web, when it is out at the other, and hee that lookes vnto it can hardly perceiue it. Hee compares it also to the winde, that quickly flyeth by vs ; and to the cloud, which speedily vanishes; to a Post that runnes diligently, and rests not till he come to his end ; to an hungry Eagle in the aire, who

who seeing her prey a farre off, flieth speedily vpon it; to a flower that flourishes at once, but withers incontinent; and last of all to a shipp sayling in the Sea before the wind, which for the present is seene, but within short space appeares no more, yea, doth not leaue behind her any footstep or token that any such thing was there; and as it is with them who fail in her, that how euer they change their action, yet goe they on in their course toward their wished Hauen: so is it with vs, doe what we will, whether we eat, or we sleepe, we are hasting alway toward our ends. The Psalmist againe compares our life to a span or hand-breadth: to, the grafie which groweth vp in the morning, and is cut downe in the euening: to a sleepe which slippes away, before wee can know what we were doing in it: to a dreame, which of all things is most fickle and vaine: to a thought, which is not well begun, when it is ended: and last of all to a declining shadow, as is the shadow of the Sunne in the setting, which a man shall see on the top of a Mountaine lesse and lesse, vanishing till it be no more. The Apostle Saint *Paul* compares our life to a race, and Saint *James* compares it to a smoke or vapour.

Thus we see how little the Spirit of God esteemes of that, whereof all the soules of *Adam* account so much. Our sinne hath shortened our dayes, and made them miserable; the pleasures of this life are worme-eaten, and the glory of flesh is but like the Gourd of *Jonas*, which the one day growes vp, and the next day is consumed by the Wormes. If *Solomon*, who proued al the pleasures this life could yeild, after triall of them, cried out, *All is vanity*; if *Job* when his wealth had worne from him, looking to his fore-passed daies was compelled to conclude, *I haue had for inheritance the moneths of vanitie*: what, shall we looke to find more comfort in this wretched life, than those men of God before vs haue found? let vs not thinke it, if wee seeke our comfort in her perishing gaine or glory, wee shall lament at the last; we haue fished all night and haue taken nothing; we haue

Iob.14.

Psal.90.

The pleasures
of this life are
worme eaten,

Iob.14.5.

He hath fewest
yeeres, who
hath liued
most yeares.

The word ex-
poned.

Only the per-
sonall workes
of Christ are
meritorious.

haue wearied out selues, and it doth not profit vs.

O what a silly life is this *que viuendo decrescit*, which in liuing weareth away, and that which is worse, not onely sodainely goeth away, but also *transiando nos terit*, weares vs in the going by, and makes vs euer the longer the lesse: and more of her dayes this miserable life hath lent thee, the fewer thou hast. Worldlings account them who are aged men, of most yeares, but that they count wrong shall be made cleare by this similitude: I admit, that one who had in his purse ten thousand pound, hath wasted all to one; will any man, speaking of him, call him for that, a man of great riches & the most they can say (if they speake in truth) is, that once he was wealthy, but now is become poore. It might haue beene said of him who now is aged, when hee came first into the world, that he was a man of many yeares, for then he had fifty, sixty, or seuentie yeares, as it pleased God to number them to thee, before to bee spent; but now the more of these yeares thou hast receiued, the fewer thou hast remaining vnto thee; so deceiueable a thing is this life, that when she giues vs most, she leaues vs least. *Non enim accedunt nobis anni, sed discedunt*, for yeeres do not so come to vs that they abide with vs, but that they goe from vs.

[Are not worthy.] The word is vsed to expresse things which being weighed in a ballance are found equall, and so his meaning is, that our present sufferings are not of equall weight with that glory. We will not here stand out of this place to dispute against the doctrine of merits, which might be destroyed by an argument *à consequents*, onely we will answere that sophistical reason, which the Iesuites in their marginall notes on this place vse, to stablish it: the workes of Christ cannot be denied to be meritorious, for the workes of men are the workes of Christ, being done in them by the Spirit of Christ, therefore are they meritorious. That the workes of Christ are meritorious we denie not, vnderstanding thereby his personall workes, that is, those which as Mediator he did in his owne person, in his owne blessed

bodi.

bodie, while he was vpon earth : he bare the punishment of our sins : by the once offering vp his blessed bodie vpon the Crosse, hee made an atonement for vs, and satisfied his Fathers iustice, *by himselfe he hath made the purgation of our sins*, and so in his owne bodie hath finished and perfected that action of meriting ; there needs no more to bee done, neither by himselfe in his owne bodie, nor by himselfe in the bodies of his children, for meriting grace and life to them who are his, then that which hee hath done alreadie in his owne blessed bodie.

As for the workes therefore which by his holy Spirit he workes in good men, hee doth them not as supplements to his most perfect personall merits, for so his personall merits should bee found vnsufficient : which were blasphemie to thinke : but hee workes them in the godly as effects of his vertue, whereby hee communicates to them those benefits, which once in his owne person hee hath perfectly merited, *to wit*, righteousness, and life, and that for the beginning and finishing of their conformitie with him.

Secondly, those workes which Christ by his Spirit workes in vs, are in such sort wrought by him, that they are not wrought without vs, and therefore cannot be perfectly holy, and consequently meritorious. As the fountaine is, so must the water of the spring be ; as our selues are, so must our workes be : wee our selues in a great part are vncleane, and vuregenerate, what worke then perfectly cleane and holy can be done by vs ?

But leauing them and their error, let vs marke heere for our instruction, that the inequalitie betweene our present sufferings and that glory consists in these two, the one are light and momentany, the other of an infinite weight & eternall : and as our sufferings for these respects are not worthy of the glory to be revealed ; so are not the present perishing pleasures of sinne of any worth to be compared with that infinite weight of eternall wrath which is due to them. As the seuen yeares of Famine in Egypt did eate vp the former

Workes of
grace in rege-
nerate men,
are not supple-
ments of
Christs perso-
nal merit.

They are not
pure & perfect.

Our present
vaine and sin-
full pleasures
required with
an infinite
weight of
wrath.

former seuen yeares of plentie: so shall the endlesse sorrowes of the wicked, make all their former pleasures to be forgotten: the dayes shall come vpon them, in the which they shall say, *I haue no pleasure in them.* O that men could consider this double losse they incurre by continuing in their sins; *Esaï* sold his birth-right for a messe of porridge; and *Adam* lost Paradise for an Apple; and thou more to be lamented that becomes not wise by their example, losest like a foole that glory to be reuealed, for a flowre: for what better are the best things of this world, than the flowre of the Rose, which wanteth not its owne thornes and vermine? being plucked in the garden, it withers in thy hand before thou canst bring it home to thy house: and yet for the like of these thou doest forgoe those things which are aboue, and more then that, redemeſt those shadowes, by bringing vpon thy ſelfe that infinite weight of wrath, which is to be vpon all the children of disobedience.

John.16.20.

Comfort comes ſome-
time, before
trouble, ſome-
time in trou-
ble, but alway
after trouble,
to the Godly.

Of the glory.] The end of our preſent ſufferings, here we ſee, it is glory. *Ye ſhall weepe and lament* (ſaith our Sauour) *and the world ſhall reioyce; ye ſhall ſorrow, but your ſorrow ſhall be turned into ioy.* Sometime God giues his children notable comfort before trouble, as *Elias* receiued a double portion before his fortie dayes fasting. *Peter, James, and John*, ſaw the glory of Christ transfigured on Mount Tabor, before they ſaw his fearefull and bloody sweat in the garden; it pleased the Lord by the ſight of the one to conſirme them, that the ſight of the other ſhould not confound them. Sometime againe the Lord in the middeſt of trouble giues his children ſuch comfort, as deuoures all their preſent ſorrowes; to *Peter* in the prison there appeared an Angell, and a light ſhining round about him; and *Jacob* banished from his Fathers house, ſees a more comfortable viſion at *Bethel*, than any that euer he had ſeen at home: but albeit the Lord dealeſt not alway with all his children, as he did with theſe, yet are they all ſure of this comfort, glory ſhall be the end of their ſufferings.

To

To be reuealed.] The Apostle calleth it a glory to bee reuealed: he telleth vs in another place, that it is prepared alreadie, yea, it was prepared before the foundation of the world, but it is not yet reuealed: *beatitudo illa comparari hic potest, possideri non potest*, that felicitie may bee obtained here, but cannot bee possessed here. *Ne itaque quies in via, quod sibi seruatur in patria*, seeke not therefore that in the way, which is kept for thee, till thou come to thy countrey: let vs possesse our Soules in patience, waiting for that which in this life is neither reuealed, nor can be possessed. *Moses* besought the Lord to shew him his glory, and hec recieued this answere, No man can see it and live: and when that glory filled the Tabernacle, it is said, that *Moses* could not enter into it. Seeing it is so that our wretched nature cannot abide that glory, and we cannot live and see the Lord, let vs prepare our selues with ioy and contentment to die, that we may see him.

And in the meane time, by that glory which God hath reuealed in his workes, let vs judge of that which is not reuealed; if these workes of God which we see, be so beautifull; what shall we thinke of those we see not? out of all doubt, among all the workes of God, those which are invisible are most excellent, as the bodie of man is a beautifull workmanship, but not comparable to the soule. This glory I count it the highest degree of eternall life: the first is, Righteousnesse, the second, Peace; the third, Ioy; the fourth is Glorie: Righteousnesse breeds Peace, and Peace breeds Ioy, and our Ioy shalbe crowned with Glory: if the doing of the works of righteousnesse bring such comfort to the minde, as the godly finde in experiance, how shall our comfort abound, when we receive the reward of righteouines, which is Glory? *Sic bonus es quarentibus te, qualis es a sequentibus?* if thou Lord bee so good to them who seeke thee, what shalst thou be to them who finde thee? We may be assured that these first fruits of the Spirit, and the earnest of our heavenly inheritance, wherein now standeth our greatest

Our glory is prepared, but not reuealed.

Aug. de Sanctis ser. 46.

Exod. 33. 18.

Exod. 40. 38
Moriamur ut vivamus.

Yet by the glory reuealed, we may judge of that glory which is not reuealed.

Aug. de temp. serm. 99.

Bryn. In Cant. serm. 17.
God is good to them who seeke him, much more vnto the who finde him.

*Aug. de temp.
serm. 49.*

We shall see
much more in
heauen, than
we can heare
of it.

Basil. exham.

Meditation of
the Glory to
come recom-
mended to vs.

*Aug. de verb.
dom ser. 4.*

comfort, shall appere as nothing, when that masse of glory shall be taken vp, and communicated vnto vs. As the light of the Sunne, when it ariseth, obscures the light of the Moone and Starres: so that glory, when it shall bee reuealed, shall obscure those our ioyes, which now we esteeme to be greatest: *Adeo enim palchra est facies illa, ut illa visa, nihil aliud possit delectare*, for, so pleasant is that face of God, that they who once see it, can be delighted with no other thing. The *Quene* of the South heard very much of *Salomons* wisdome, and of the glory of his Kingdoine, but as shée confesseth her selfe, the halfe of his glory was not told her; and so shall we one day not only say with the Psalmist, *As we haue heard, so haue we seene in the Cittie of our God*, but shall be compelled to acknowledge, that the glory prepared for vs, by innumerable degrees, excels all that euer wee heard of it: *Semper enim maiora tribuit Deus, quam promisit*, for the Lord our God giues alwayes greater things than he promiseth.

And yet albeit we cannot speake of it as wee should, let vs meditate vpon it as we may: where the Apostle is silent, who can speake? when hee was rauished to the third Heauen, hee heard such words as hee could not vtter: and againe, the eye never saw, the eare never heard those things which God hath prepared for them who loue him: *facilius inuenimus quid ibi non sit, quam quid sit*, it is more easie to tell what that life is not, then to tell what it is: yea certainly the Lord would never vse it as an argument to comfort vs in trouble, were it not that it is his will, that we exercise our minds in the consideracion therof. When the Lord first promised to giue *Abraham* the land of *Canaan* for inheritance, he commanded him to rise, and walke through the land, to view the length and the breadth thereof; albeit he was not to put him in a present possession thereof, yet the Lord will haue him to view it, that the sight of that which God had promised, might sustaine and comfort him, till the day of possession came: so wee, though wee bee not

pre-

presently to bee entred into possession of our heauenly *Ca-naan*: yet seeing the Lord hath so commanded vs, let vs now and then go with *Moses* to the top of *Pisgah*, and view it; that is, let vs separate our soules from the earth, and ascend by prayer and spirituall meditation, and delight our selues with some sight of that land, as it shall please the Lord to giue it vnto vs.

There are foure principall names, by which the holy Spirit in Scripture exprestes the felicitie of the Saints of God in Heauen: first, it is called a life, and such a life as is eternall: Secondly, it is called a glory, and such a glory as is a crowne of glory, and that of infinite weight: Thirdly, it is called a Kingdome, and such a Kingdome as cannot bee shakken: Fourthly, it is called an inheritance, and such an inheritance as is immortall, vndefiled, and that fadeth not away. Tell, O man, what is it thine heart would haue? Is there any thing thou louest better than life? is there any better life, then a life of glory? is there any greater glory, than a Kingdome of glory? is there any surer Kingdome than that which is thine by the right of an immortall and permanent inheritance? and yet these are the excellent things prouided and referred for them who patiently suffer with the Lord Iesus Christ.

But to infist in the words here vsed by the Apostle, let vs consider in them these foure things. First, the excellencie of it, in the word *glory*. Secondly, the eternitie of it, which is to bee collected of the secret opposition made betweene it and our present sufferings which are now. Thirdly, the manifestation of it, in this that hee saith, it is yet to be reuealed. Fourthly, the veritie and soliditie of it, in that hee saith, it is to be reuealed in vs.

First, then the excellency of that life is to be considered, in the word *glory*. There shall bee there no base nor contemptible things, all shall be glorious that is there, and our estate then shall be an estate of glory. Now we see the Lord but through a vaile, and in a mirrour, but then we shall see

Our estate in
heauen ex-
prestes vnder
foure most
comfortable
names.
Heb.13.28.

Foure things
marked here
concerning the
life to come.

¹
The excellen-
cie of it.

the Lord face to face, and shall in such sort behold his glory, that we shall be transformed into it. This change, as witnesseth the Apostle is begun by the sight of God, which we haue in the Gospell: *For euen now we behold as in amirror the glory of the Lord, with open face, and are changed from glory to glory by the same Image, by the Spirit of the Lord;* but in Heauen this change shall be perfected, and wee shall be fully transformed into his holy similitude, so that nothing shall be left in vs, but that which is his owne workmanship. O how hath the Lord magnified his mercie toward vs! he hath raised our honour from the dust, and deliuered our soules from the lower hell, and hath made vs fit with himselfe in the highest places, where we shall be filled with the ioyes which are at his right hand; we shall drinke of the riuers of his pleasures; in his light we shall see light, and be transchanged by the light of his countenance.

Forty dayes company with God changed the face of Moses, how much more? &c.

Aug. ad frat. in Erem.

If our bodies shall shine as the Sunne, what shall our soules be?

Moses was forty dayes with God vpon Mount *Sinai*, & his face shined so brightly, that when he came downe, the people of Israel might not behold him. If fortie dayes remayning with God did so transchange him, how shall we be changed, who shall for euer abide with him, & neuer any more come downe from him? Our Sauiour Christ saith, that *the face of the iust shall shine in that day, like the Sunne in the Firmament.* O what glory shall be among them all! when the glory of one shall bee like the brightnesse of the Sunne! *Et qualis tunc erit splendor animarum, quando solis habebit claritatem lux corporum?* and when the light of that body shall be like vnto the light of the Sun, how great thinke ye, shalbe the shining light of the soule! Those three Disciples that were with our Lord vpon Mount Tabor, were so filled with ioy at the glance of his glory which they saw, that they wished they iwright bide there for euer; how then shall we be rauished, when we shall see that full mani festation of his glory? wee shall neuer desire to remoue out of that mountaine of God; another heart shall be giuen vs, and wee shall become other men then wee are: so that as a little

little drop of water poured into a great vesseill full of wine, loseth but the taste and colour of Water, and becomes Wine, or as Iron put into the fire, takes on after a sort, the nature of fire, and as the aire illuminated with the bright shining Sunne, seemes not so much to be illuminated, as to be light it selfe; so our soules and biddies, when the glorie of God shall shine vpon them, shall bee so wonderfully transchaged, that after a sort, we shall become partakers of the diuine nature.

Beside this, the excellency of that glory shall yet better appeare, if wee consider the companions with whom wee shal be glorified: there is the *Congregation of the first-borne*, all of them are men of excellent strength and dignitie, not of base Linage, but noble indeed; for by their second birth they are the sonnes of God, and brethren of the Lord Iesus. The *Citizens of Tyrius* are described by *Esau* to haue bene companions to Princes; but in that heavenly Ierusalem, every Citizen is a crowned King, and none but Kings; are free-men of that Citie, knit among themselues by the band of one Spirit, into so holy a communion, that every one of them accounteth the ioy, and glory of his brethren, an increase of his owne ioy. It is not there as here vpon earth, where the ioy of one, is the caufe of sorrow to another: the light of the Sun darkneth the Moone, and the light of the Moone, obscureth the light of the Stars; if the one halfe of the earth be illuminated, the other is left in darknesse: but thre the light of one augmenteth the light of another, the glory of one shall be the glory of all y^e every one of them reioycing, not only because the lightheate countenance of God shines vpon them selues, but also because they see their brethren admitted to the fruition of the same glorie. *Elionis pittura*

But among all those, with whom we shall be glorified, there is one companion of our glory, who aboue all the rest shall breed vs exceeding delectation, *Iesus Christ the man*: O with what boldnesse and spiritual reioycing, shall we stand in among the holy Angels; when wee shall see

All the com-
panions in that
glory are first-
borne, all No-
ble men of
strength and
dignitie.

The glory of
one of them
augments the
glory of an-
other.

Specially the
sight of Iesus,
Lord of that
family, shall in-
crease our ioy.

Whether wee
shall know one
another in hea-
uen or not.

The consid-
eration of the
place shewes
the greatnesse
of that glory.

the Lord of the house, the Prince of glory, clothed with our nature. Now we are sure that our Redeemer liueth, and wee shall at the last day see him in our flesh, wee our selues shall see him, our eyes shall behold him, and none other for vs; and herein is our comfort, that albeit as yet we haue not seene him, wee loue him, and reioyce in him with ioy vn-speakable and glorious. And of this ariseth vnto vs some resolution of that doubt which commonly is moued, whether one of vs shall know another in Heaven or no? Shall wee know the Patriarches, the Prophets, the Apostles? It is true that these naturall delights, which now wee haue one of vs in another shall vanish: yet (as I haue said) the ioy that shall arise vnto vs of the glorification of others, leadeth vs to thinketh that we shall know them. *Peter, James, and Iohn*, did they not know *Moses* and *Elias*, talking with the Lord Iesuſ, albeit they had neuer seene them before? And did not *Adam*, so foone as he wakened out of his sleepe know *Euah*, that shee was bone of his bone, and flesh of his flesh, albeit he had neuer seene her before? And shall wee thinke that the second *Adam*, restoreth lesse knowledge to his redeemed, than they lost in the first *Adam*.

Last of all, the consideration of the place wherein wee shall be glorified, will lead vs to consider the excellencie of that glorie. As for the place, our Saviour sometime calleth it *Paradise*, there being no meeter place in the earth to shadow it, then was that *Garden of Eden*, the habitation of man in the state of innocencie: sometime hee calleth it his Fathers house, wherein are many Mansions: sometime the euangelist calleth it the *third Heauen*; a house not made with hands, but eternall in the Heauen. We see in this composition of the World, that fewest things are situate in highest places; the earth as grossest is situate in the lowest corner, the water aboue the earth, the ayre aboue the water, the fire aboue the ayre, the spheres of the Heauen, purer then any of them, aboue the rest; but the place

of visione
et in seculi
et in celo
et in terram
et in maris

place of our glory is aboue them all, in the Heauen of Heauens, which doth not onely note the excellent purtie thereof, but shewes also what excellent purtie is required in all them who are to inhabit it.

There are three places (saith one) wherein the sonnes of God at three sundry times make residence, according to Gods good pleasure. The first is in our mothers wombe; the second in this earth: the third is that Palace of glorie which is aboue : from the first, the Lord hath brought vs to the second; and from the second, wee rest in hope that the Lord in his owne good time will bring vs to the third. If we compare these three together, in time, in bounds, and in beautie, wee shall find, the second doth not so farre exceed the first, as the third excels the second. The ordinarie time of our remayning in our Mothers wombe is nine moneths; the time of our sojourning in our second house is farre longer, threescore and ten times twelve moneths: but in our third house, neither dayes moneths, nor yeres shall bee reckned vnto vs, for it is the place of our everlasting habitation.

If againe wee compare them in bounds and largenesse of place, wee shall find, that as the belly of a woman is but of narrow bounds, in regard of this ample vniuersall, so this is nothing in comparison of that high Palace, wherein are innumerable Mansions, prepared for many thousands of elect Men and Angels. For if one starre bee vnto the whole earth, what is the firmament which contains so many stars? And if the firmament bee so large, what shall we thinke of the Heauen of Heauens, which hath no limits within which it is bounded?

And lastly, if we compare them in beautie and pleasure, O then what a difference shall arise! When thou wast in thy Mothers belly, though thy bodie was indued with those same Organes of senses, yet what sawest thou, or hearest thou there? Every sense wanting the owne naturall obiect, could breed thee no delight: but this thy second house,

R 4 thou

Three places
of our resi-
dence: the
first is our mo-
thers wombe,
the second is
the earth, the
third is the
heauens.

Compared to-
gether in time,

Compared in
bounds,

Compared in
beauty and
pleasure.

The feeling of
our second
house, is but
the paument
of our third
house.

Luke.1.24.

John.3.36.

Ahasbuerus.
banquet not
comparable to
our marriage
banquet.

Ebb.

thou seest it replenished with varietie of all necessary and pleasant things, no lese wanting innumerable objects, that may delight thee; and yet all the beautie and pleasure of this earth is as farre inferiour to that which is aboue, as it is superior to that which the Infant had in the mothers belly. The firmament, which is the feeling of our second house, beautified with the Sunne, Moone, and Starres, set in it by the hand of God, and shining more gloriously, than all the precious stones in the world, shall be no other thing, but the nether tide of the paument of our Palace. *John* the Baptist sprung for joy in the belly of his mother *Elizabeth*, when the Lord Iesus came into the house, in the wombe of his mother *Mary*: but afterward when he saw the Lord Iesus more clearly face to face, and pointed him out with the finger, *Behold the Lamb of God*; when he stood by him, as a friend, and heard the voice of the Bridegroom, he reioyced in another manner: so in very truth all the reioycing that we haue in the house of our pilgrimage, is but like the springing of *John* Baptist in the mothers wombe, in comparison of those infinite ioyes wherewith wee shall be replenished, when wee shall meeete with our Bridegroome in our Fathers house; wherein we shall see him face to face, and abide with him for euer.

It is written of *Ahasbuerus*, that he made a great banquet to his Princes and Nobles, which lasted for the space of an hundred and fourescore dayes, and when hee had done with that, hee made another banquet to his Commons, for the space of seuen dayes; the place was the outmost court of the Kings Palace; the Tapestrie was of all sorts of colours, white, greene, and blew, fastned with cords of fine linnen and purple, through rings and pillars of siluer, and marble; the beds were of gold and siluer; the paument of porphire, marble, alabaster, and blew colour, the vessels wherin they dranke were all of Gold; all this hee did, that hee might shew the glory of his kingdome, and the honour of his maiestie. If a worme of the earth hath done so much for decla-

ring

ring his begged glory, and rauished men into admiration thereof, how I pray you, shall the Lord our God the great King declare his glory when he shall make his banquet, couer his Table, and gather his Princes, that is, his Sonnes, thereunto, not for a few dayes, but for ever, not in the outmost Courts, but in the inner Court of his Palace? Surely, no tongue can expresse it for seeing hee hath decked this World wherein wee sojourn, and which I have called the outmost Court of this Palace, in so rich and glorious manner, that hee hath ordained lights both by day and night to shine in it, and hath prepared a store-house of Fowles in the Aire, another of Beasts in the Earth, and the third of Fishes in the Sea, for our necessarie; beside innumerable pleasures for delectation; what glory and varietie of pleasures may wee looke for, when hee shall separate vs fully from the children of wrath, and assemble vs all into the inner Court of his owne Palace, into the Chamber of his presence? Wee may well thinke with the Apostle, that the heart of man is not able to vnderstand those things, which God hath prepared for vs; and therefore will rest with *David*, *Blessed is the man whom thou chusest, and canst to come unto thee, he shall dwell in thy Courts, and be satisfied with the pleasures of thine house.*

This being spoken as concerning the excellencie of that life, in that it is called a life of glory: the next thing to be considered here, is the eternitie thereof: for there is here a secret opposition betweene our present sufferings, of which the Apostle here saith, they are but for now, and betweene that glory, which *2. Cor. 4.* he calls eternall: but herein we insist not, having spoken of it before.

The third thing concerning this glory, here touched, is the claritie and perpicuitie thereof, *It shall be revealed, and not obscured any more, as now it is. Now our life is hid with Christ in God. Now are we the Sons of God, but it appeares not what we shall be.* As our Head being the God of glorie, came into the world in the shape of a servant: so his members

If the outward
court of Gods
Palace be so
furnished as
wee see, what
is the inner?

Psal. 63.

²
The eternitie
of it.

³
The claritie &
perpicuitie of
it.

Col. 3.3
1. John. 3.2

Mans life on
earth a stage-
play, wherein
men are disgui-
sed seeming to
be that which
they are not.

Psal.

4
The verity &
solidity of it,
it is within vs.

Psal.

Pro.13.

bers liue here in earth in a contemptible estate, far inferiour to their glory: therefore *Gregory Nazianzen* compares the life of man vpon earth, to a stage-play, wherin oftentimes the Gentleman appeares in a Beggars weed, and the Beggar comes in with the roiall Robe and Scepter of a King; in the time of action they cannot bee discerned, the honourable person being disguised, is euill intreated, as if no honour, were due vnto him, and he is placed in the seate of honour, who is not a man of honour: but when the play is done, and the disguising Garments laid away, then every man is knowne to bee such as indeed hee is, and returneth to his owne place: it is euien so in this present World, the sonnes of God appear in most contemptible shaptes: and on the other part, none more honourable than those of whom wee may say with the Psalmist, *When they are exalted it is a shame for the sonnes of men*. But when the play shall be ended, the Maskes and Vaines shall be taken from the faces of men, and euery one shall appear that which he is: the beggerly garment of *Lazarus* shall be taken from him, he shall be declared to be the sonne of God, and gathered vnto *Abrahams* bosome; the purple garment of the rich Glutton shall in like manner be laid aside, and then hee who seemed honourable in the World, shall be sent vnto Hell, and couered with shame and confusio[n].

The last thing to bee considered here, concerning this glory, is the verity and solidity thereof: it shall not only be reuealed vnto vs, but saith the Apostle, it shall be reuealed in vs, *in sp̄it̄*. Where we haue to put a difference betweene the glory of a Christian, and the vaine-glory of the Worldling, the glo. y of Jerusalem is within; the Kings daughter is al glorious within, but the glory of worldlings is without them, for they either place their glory in the multitude of their attendants: *the glory of a King consists in the multitude of his subiects*, if they haue no people to honour & obey the their glory goeth to the ground; or in the testimony and commendation of men, counting it their glory to be praised

of

of men. As the Camelion liues on the sire, so liue they on the breath of other mens mouthes; if men commend them, they are pust vp; if men speake euill of them, they are cast downe. O silly glory, that is made vp and downe by the breath of another mans mouth! surely it can neither be stedfast nor stable. For as the Moone stands neuer in one state, but changes continually, because it hath no light of the owne, but borrowes it from the Sun, and therefore shineth more or lesse, as it is in aspect with the Sunne, so is it with them whose glory depends upon the testimonie of others, their greatness is made vp or downe, according to the praise or dispraise of men; but he who with Job knoweth that his Witnesse is in Heauen, will place all his reioycing in the testimonie of a good conscience; for that which at length will be our glorie, must be revealed vnto vs.

Silly glory of
worldlings is
without them
either in their
followers,

Others againe are so foolishly vain-glorious, that they place their glory in their garments. This is a begg'd and vanishing glory: from the Wormes Man borrowes silkes, to decore him: from the Shelly-fish Pearles from the earth siluer and gold; from the Sheepe, wooll to be his garment: from the Oxen their skin, to be his shooes: from the Fowles feathers, to dresse him like a Ffoole. Thus being clad like Herod on his birth-day, he will seeme to be an honourable man; foolishly reioyding in that which is the witnesse of his shame; and should be the matter of his humiliation; thus men haing lost that glory which God gaue them in the beginning, *Sollicitate & illuc circumvent, aliuncta sibi gloriam colligentes omni irrisione dignissimam, sun vp and downe with great care, gathering from other things a glory to themselves, most worthy to be scorued.*

Or in their
gorgeous gar-
ments,

Now to conclude, as we haue some way seene the greatness of this glory prepared for vs, so are wee to labour to haue our hearts inflamed with such a loue & desire therof, that we may despise the best things of this Earth as Dung, and account the greatest glory of fleshe, to be as withersinge grass in comparison of it, and may resolve patiently to beare

*Crys. in Mat.
bom.4.*

Vse of this
doctrine is to
move vs to ex-
change things
present with
things to
come.

What taste
worldlings
hau of the
io, es to come.

The onely
cause why wee
walke slowly
toward that
glory, is be-
cause wee
know it not.
Ephes.

Psal.

beare, yea, to reioyce in our present afflictions, vnder hope
of that glory to bee reucaled in vs. There is no man wee see
that will refuse to change for the better, hee exchanges sil-
uer for gold, and giues lead for precious stones, thoughthe
better he gets be but in opinion: and shall not wee be con-
tent like the wise men of God, to forgoe the earth, and the
pleasures thereof, that we may enjoy Heaven? As for world-
lings it is no maruaile to see them take a dunghill of earth
in their armes, and say vnto it, *Thou art my joy and my por-
tion:* for they not being illuminated with the light of the
living, make choice of that, which according to their light,
they esteeme to be best; or if at any time they haue tasted
of the powers of the life to come; yet are they like to those
Merchants, who hauing tasted wines which pleased them
well, refuse to buy them, being scared with the greatnes of
the price which must be giuen for them: euen so haue they
their owne joy at the hearing of the word, and haue also
their own desires to be glorified with Christ; but when they
heare that before they enjoy that glory, they must suffer
with Christ deing themselves, for sake their sinfull pleasures,
and cease from their gainefull trade of wickednesse, they
giue ouer the bargaine, they stumble and fall backe to the
former course of their vngodly life.

But assuredly if we all knew those things which belong
to our peace, but now are hid from our eyes, ten thousand
worlds could not keepe vs backe from them; and therefore
seeing all the cause of our slow running towards that price
of our heavenly calling, is in the darknesse of our minds, let
vs pray continuall that the Lord would lighte the eyes of
our understanding, that wee may know the riches of his
glorius inheritance prepared for the Saints. And againe,
Lord, rememb're vs with the fauour of thy people, and visit
vs with thy saluation, that wee may see the felicitie of thy
Chosen, and reioyce with the joy of thy people, and glori
with thine Inheritance: which the Lord grant unto vs
Iesus Christ sake.

VERSE.

VERSE 19.

For the feruent desire of the creature waiteth when the sonnes of God shall be revealed.

We haue heard hitherto the Apostles first principall argument of comfort against the Crosse, taken from the end of our afflictions, set downe in the end of the 17. Verse. *If wee suffer with Christ, we shall raigne with Christ.* This argument he hath amplified in the 18. Verse. *Wee shall bee glorified with such a glory, as for weight and eternitie shall farre exceed our present sufferings.* Now hee insists still in the same amplification, and hee proves that glory must be both a great and a certaine glory. First, because the creature, by that instinct of nature which God hath put into it, waites for the revelation of that glory. Secondly, because the sonnes of God who haue receiued the first-fruits of the Spirit, by instinct of grace, waite also for it. Now it can neither be a small thing nor yet yncertaine, which God hath taught his creatures both by instinct of Nature and of grace to long for: but it must be some excellent and most certaine good, whereupon God hath set the instinct and desire of his creature.

This being the Apostles purpose, the order of his proceeding is shortly this: Verse 19. he sets downe a proposition of the creatures feruent desire, to see that glory revealed: there after he assignes two reasons why they are so desirous of it. The first is, Verse 20. taken from the present hard estate of the creature. The next is, Verse 21. taken from their future better estate, vnto the which they shall bee restored, when the sonnes of God shall be revealed: and then he concludes this argument, Verse 22. And this purpose hee handles at the greater length, because in all the Booke of God this subiect is not handled, saue in this place onely.

For the feruent. [Here, as I haue said, he sets downe a proposition of that feruent desire, whereby the creature waites for the revelation of the sonnes of God: and his earnest

The Apostle
insists in the
amplification
of this glory.

He proves the
greatnesse and
certaintye of
that glory, by
two arguments.

1
From the fer-
uent desire
which the
creature hath
to it by the
instinct of
Nature.

2
From the fer-
uent desire
which the god-
ly haue to it
by the instinct
of grace.

The order of
his proce-
ding in the
first argument.

A proposition
of the feruent
desire of the
creature ex-
prest by four
phrases.

expectation of the creature he expresseth by foure very significant phrases : the first word signifieth such an earnest desire, as we vse to testifie by the lifting vp of our head , and attentiuue looking for the comming of one , whom wee would faine haue; with this he ascribes to the creature a hipping, and thirdly, a sighing and groaning, such as is vsed of them, who lie vnder a heauie burden, whereof they would faine be eased : and last he saith, they trauaile in paine with vs : thereby declaring the vheuenie of their desire, that it is like the earnest desire of a woman trauailing with childe, who most earnestly wisheth to be deliuered.

Waiting, hipping, sighing, groaning, ascribed to the creature, to signifie their naturall inclination and instinct.

All these by a figure , and improperly ascribed to the creature, signifie vnto vs , that forcible inclination and instinct of nature , whereby the creature bendeth it selfe to practice that good in the highest degree , for which it was made, to the glory of God and good of man; which because it is not permitted to doe , being restrained by a superiour power for the sinne of man , therefore it is described vnto vs sighing and groaning, wearie of the present estate , and waiting for a better. As we see that the Needle of the Mariners Compasse, touched with the Adamant, hath in it this naturall inclination , that it seekes continually toward the North, from which if it be restrained by a violent motion, it shakes and trembles continually , as a malecontent ; but if it obtaine the one end, and be once directly set toward the North , then doth it rest : it is even so with the creature, the Heauens and the Earth being subdued vnder the bondage of vanitie , and their naturall inclination to good restrained, for our sinnes cannot rest , but in their owne kind sigh and groane, wayting for the day of their deliurance : and this instinct of nature in the creature , is vnto the Lord as a certaine voice or desire, which hec vnderstands no lesse, than he doth the voice of the mouth , or desire of the heart in those creatures whom he hath indued with reason and sense. This being spoken for the exposition of the words, we come to the doctrine.

We

We finde in the holy Scriptures a three-fold vse of Gods creatures toward vs : their first vse is to serue vs, if we will serue the Lord ; yea , vpon this condition, the Angels are not ashamed to be called our ministers and seruants. Their second vse is to crosse vs when we offend God, then they serue either to punish vs in our persons, or to hurt vs in our goods; for when we will not willingly honour God with the first fruits of our riches, but abuse them to the fulfilling of our owne lusts, it is a righteous thing with God to taxe vs against our will, by sending forth his Officers and exacters, such as the Caterpiller, and the Palmer-worme, to eate vp that tribute which we owe vnto God, but haue refused to pay him. And thirdly, they serue to teach vs; for there is no creature in Heauen or Earth which doth not teach vs some lesson: the Emmet learnes vs prouidence, the Fowles of the ayre, and Lillies of the field teach vs to cast our confidence on God : and here the creature is brought in, teaching vs to become weary of our present seruitude of sinne, and to long for our promised deliverance.

This is that miserable estate whereunto man is brought by his apostacie from God. In the beginning man was made Lord and Gouvernour of all the creatures; in one day he called them all before him , and gaue them names according to their kinds, as one who knew them better in their nature and vertue, then they did themselves, and they all by comming at his call to his Court , acknowledged him , vnder God, their superiour and Lord: this was a part of mans glorie in the beginning; but now falling away from God, hee hath also so farre degenerated from his owne kind, that he is become inferiour to the beasts : as *Balaams Ass* was wiser then his Master ; so the creatures in their kind reprove the foolishnesse of man, who was their Lord.

Waiteeb.] The word imports a continual act of expectation, their expectation expecteth : this earnest waiting of the creature may make vs ashamed of our blockish dulnes, that haue not our mindes and hearts set continually vpon that

A threefold
vse of the
creature to-
ward man.

How far man
by apostacie
hath degene-
rated from his
originall glory.

The waiting
of the creature
may make man
ashamed, who
waits not for
that glory.

1.Pet.3.

The sonnes of
God now are
not reuealed.

I
In regard of
their persons
which now are
not knowne.

John.15.20.22.

Thislearnes
vs not to de-
spise other me,
because wee
know not
what they are
in Gods ele-
ction.

that day of our redemption, notwithstanding that exhortation belongs vnto vs, that wee should looke for that day, and haue vnto it. As the creatures were not made for them-selues, but for vs, so they shal not be restored for them-selues but for vs, for the greater augmentation of our glory: and if they who shall haue but the second roome, long for that day, how should we long for it, for whom that glory chiefly is prepared?

When the sonnes of God shall be reuealed.) The sonnes of God are now said, not to be reuealed in two respects: first, because their persons are not reuealed: secondly, because the glory and dignity is not yet reuealed. As for the persons of elect men, it is true the Lord knoweth who are his, and makes them-selues also after their effectuall calling, to know that they are his; his spirit bearing testimonie vnto their spirits, that they are the sonnes of God, he giues vnto them that new Name which none knowes, but they who haue it; but now they are not so reuealed, that they are knowne of the world: *For this cause the world knowes you not, because it knowes not him.* The good wheat of the Lord is now so couered with chaffe, and his excellent pearles are locked vp in earthen vessells, the vessell is seene and contemned for the basenesse thereof, the pearle is not seene, and therefore not esteemed according to the excellencie thereof: beside this there are many of the sonnes of God not yet come into the world, and many alreadie gone out of it, whom wee know not: but in that generall assembly of the Saints of God shall be gathered together into one, at the right hand of the Lord Iesus, and shall be clearely manifested, that the wicked, their enemies, shall know them, and bee confounded to behold them.

And of this ariseth a warning to vs all, that none of vs despise another, but that even those who for the present are euill, and contrary minded, we waite vpon them patiently, prouing, if at any time God will give them repentance, that they may come out of the snare of the Deuill. The Sons of

of God are not yet revealed, hee that presently is an enemy in regard of his rebellious conuersion, what knowest thou whether in the counsell of God hee bee one of Gods chosen children or not? And if he be so, thou mayst bee sure, that before he die, the Lord shall conuert him, if not of a Persecutor to make him a Preacher, as he did *Paul*, yet at least a Professour of that same truth which thou hast embrased.

Secondly, not onely are the persons of Gods sonnes unknowne, but their glorie now is also obscured, and *their life is hid with Christ*; they are accounted the off-scourings of the earth, and intreated in the world, as if they were the only men to whom shame and ignominie did appertaine: yea, their glory is not knowne to themselues, euen those who haue receiued the new Name, and the testimonie of the spirit recording to them that they are the sonnes of God, when they looke to their contemptible bodies, and abundant corruption in their soules, they *seeke vnto themselues to be nothing lesse than the sonnes of God*. I make it, that wee may learne to beware of Satans policie, whereby hee carrieth vs to iudge of our selues by our present estate, which cannot but breed in vs horrible feare and doubtings. To this craft let vs oppone that comfort of the Apostle, *Dearely beloved, now are we the sonnes of God, yet deth is not appearewhat we shall be*, it is but the beginnings, and not the perfection of grace and glory which we haue in this life: by the beginnings let vs know that wee are the sonnes of God, and where we find no perfection, let vs not be disengaged, remembraunce this is the time wherein the glorie of the sonnes of God is not yet revealed.

Wee are here againe further to consider, that where the Lord giues vnto the rest of his workes, the name of a creature, he vouchsafes vnto vs the names of sonnes; shewing vs, that albeit in regard of creation we are his creatures, & come vnder that same name with the rest of his workes; yet now in regard of his grace communicated vnto vs, wee are

2
In regard of
their glory,
which now is
obscured.
Col. 3:3.

The sonnes of
God should
not judge of
themselues by
their present
estate.
1.John.3.

Comfortable,
that where the
Lord calls the
rest of his
works his crea-
tures, he call-
eth vnto his sons.

much more than that which wee were by creation, and in that respect more esteemed of by him, than all the rest of his workes beside. As a Father counteth much more of his Sonne, whom he hath begotten, than he doth of all other things he hath whatsoever: so the Lord our God esteemeth more precious vnto him, one of these his excellent ones, whom he hath begotten in his beloved Sonne the Lord Iesus, than he doth of all other besides. For their sakes he reproves Kings, he alters the course of Nature, and turneth vs. side downe the state of things in the world; yea, he shall declare at length that they are his onely treasure: from the time that once he gets them all gathered vnto him, the administration of this world, as now it is, shall cease and take an end.

Our dutie a-
gaine eraues,
that in our
heart wee
should pre-
ferrre the Lord
aboue all
his creatures.

O that wee could stirre vp our hearts to a thankfullesse toward our God! shall wee not honour him as our Father, who hath called vs his Sonnes? Shall wee any more set any of his creatures in our affection before him, who hath set vs in his heart aboue all his creatures? Alas! how pittifull is the folly of man, who being ignorant of God, goeth doting after the creature, as though the workes of his hands, were more to be beloved than himselfe? Or if there were more beautie or vertue in the creature than in him who made it? True indeed, they haue their owne beautie, *Pulchrum ca-
lam, pulchra terra, sed pulchrior qui fecis illa*, the Heauen is beautifull, the earth is beautiful, but more beautifull is hee that made them: the greatest goodnesse of the creature, is but the smallest sparke of that goodnesse which is in the Creator.

VERSE

VER. S. E. 20.

Because the Creature is subiect unto vanitie, not of his owne will, but by reason of him who hath subdued it under hope.

He Apostle hauing set downe in the former Verse a proposition of that fervent desire, whereby the creature waits for revelation of the Sonnes of God, assigneth now two reasons of their desire: the first contained in this Verse is taken from the present euill estate of the creature, which now is subiect to vanitie. This vanitie, as we take it, is opposed to that originall integrity, wherewith the creature was indued in the beginning, and it consisteth in these two: first, that the curse of God is laid on the creature for the sinne of man: Secondly, that the creature is abused contrarie to its owne will, which is also a consequent of the curse.

As for the first, the curse of God inflicted vpon the creature for a punishment of man, hath spoiled the creature of originall beautie and originall vertue: the heauens now are beautifull, but nothing so beautiful as they were by the first creation: the earth also is potted (like the face of a woman, once beautifull, but now deformed with scabs of Leprose,) with Thistles, Thornes, and much barren Wilderness, which are the sensible effects of Gods curse vpon it. They haue, in like manner, lost much of their originall vertue, though the creature in his owne kind intend it selfe to produce those effects which it might haue done by the first creation; yet it is restrained & subdued by a superior power. The neerer the Sun drayves to the end of his daily course, the lesse is his strength, for we see the Sunne in the evening decayes in heat, so it is, the longer by revolution he turnes about in his sphere, he waxes alway the weaker: and to vse the similitude of the holy Spirit, as a garment the older it groweth becomes the lesse beautifull, and the lesse able to warme him who weareth it; so the creatures by continuall

The first reason of the fervent desire of the creature is taken from their present, hard, and euill estate.

The creature is subiect unto two-fold vanitie.

By the curse they are spoiled of originall beautie and vertue.

And as sin increaseth so the curse increaseth.

of yeares, decrease in beautie and vertue. The sinne of man hath brought this curse vpon the creature, and the daily increase of mans sinne, makes a daily increase of the curse. The first man that sinned was *Adam*, and for his sake God cursed the earth: the second notorious sinner wee reade of was *Cain*, and for his sake God cursed the earth the second time: and albeir the Lord doth not alway tell in expresse words, how every abominable sinner that hath succeeded *Cain*, hath in like manner drawne on a new curse vpon the creature; yet that one serueth for all, to teach vs, that as sinne growes, so growes the curse, and the multiplication of the curse, brings with it a daily diminution of that originall vertue and beautie, which the creature had in the beginning.

²
The other part of the vanity, is a three-fold abuse of the creature.

¹
Concerning God.

²
Concerning the godly.

The other part of this vanity is the abuse of the creature which is three-fold: first, concerning God: secondly, concerning the godly; and thirdly, concerning the wicked. Concerning God, this is a fearefull abuse, that the creature which God made for his glory, is abused to his dishonour; as when the Iewes tooke the gold and siluer which God gaue them, and made vp of it *Baal* to themselues; or when the Persians worshipped the Sunne; and the Egyptians, Beasts in stead of God: for this vanity and bondage, the creatures in their owne kinde, sigh and groane, complaining they should be abused to another end, then that whereunto the Lord did make them, and whereat by their naturall inclination they would be also themselues.

Secondly, the creature is abused as concerning the godly, when they are compelled to do euill to those to whom they would doe good: for euerie creature in its owne kind, is naturally bent to be a comfortable instrument, and a seruant to the Seruant of God; but otherwise, where the fire is forced to burne them, or where the water to choake them, or that they are in any such sorte abused by the wicked to trouble the Seruantes of God, it is against their will; a vanity and seruitude, whereof they faine would be deliuered.

And

And thirdly, the creatures are abused, when they are compelled to serue the wicked rebels and enemies of God, sore against their will. The Sun is weary of shining to the wicked, who hauing their eyes open to see the works of God, had never their hearts nor mouthes open to gloriſe him; the earth in like manner is wearied with the heauie burden of ſin, which daily increases vpon her; ſhe cries vnto God, and delires to be relieved of this bondage; yea, if the Lord did not restraine her, ſhee would open her mouth and swallow the wicked, as ſhe did *Corah, Dathan, and Abiram*: and in very deed, when once the creature ſhall be ſet at libertie, and no ſuperior power ſhal hold them vnder this ſervitude, then ſhall the creatures declare that they ſerved the wicked ſore againſt their will, for no creature ſhall render any more ſeruice vnto them; the Sunne ſhall ſhine no more vpon them, the Earth ſhall beare them no longer, and the Water ſhall not giue ſo much as one drop out of her treaſures to refresh them.

To declare this, out of that one temporall judgement inflicted vpon the stiff-necked Egyptians, wee may take ſome notice how fearefull that laſt and vniuersall wrath ſhall be, that ſhall be powred out vpon all the wicked, being assembled into one. Out of the third Heauen came his Angell to fight againſt them, and flew their firſt-borne. In the ſecond Heauen the Sun with-drew his countenance from them, as from a people of darkneſſe, not worthy of his light. In the third Heauen the Elements by course fought againſt them, the fire flashed out terrible flames into their faces; the ſoft Water gushed out of the bowels of the clouds, and was turned into hard ſtones, to ſtrike them, who in the hardneſſe of their hearts rebelled againſt God: the aire became pestilential to them, and corrupted their bodies with biles and botches: the Waters beneath were turned into bloud; the earth was poifoned with venomous flies, which made it rot; abominable Frogs made their land ſtinke, for the lothſome-neſſe of their finnes: their ſenſitiuſe creatures which ſerved

3
Concerning
the wicked,
whom againſt
their will they
ſerue.

The creatures
being reſtored
to their Libe-
rty, ſhall all con-
cur to plague
the wicked.

them, were horribly plagued : their Flockes by land confus-
med with murraine : their Fish in the Sea rots and dies :
their vegetatiue Creatures are also destroyed : their Vines
and Fig trees are blasted, the Flax that shoulde haue clothed
them; the Barly that shoulde haue fed them are smitten, and
there is nothing belonging to them, were it neuer so small,
but the wrath of God seized vpon it. This was but a tem-
porall and particular iudgement, yet doth it make vnto vs
some representation of that vniuersall iudgement, wherein
all the creatures of God shall concurre and lend their helpes
to torment the wicked, when the full cup of Gods wrath
shall be powred out vpon them.

How a will is
ascribed to the
creature.

How stands it
with Iustice,
that the crea-
ture is punish-
ed for man sin?

Not of the owne will.] This is (as we said before) figura-
tively spoken of the creature, that it is said to haue a will.
For the will of the creature is no other thing, but the natu-
rall inclination of the creature; and the meaning is, that the
creature of its owne nature is not subiect to this vanitie, but
that it is subdued vnder it, by the superiour power of God,
for the sinne of man. Where if it bee asked how stands this
with Iustice, that the creature which sinned not, should bee
subiect to vanitie for the sinne of man? The question is
easily answered, if we consider that the creatures were not
made for themselves, but for the vse and seruice of man, and
that whatsoeuer change to the worse is come vpon them, is
not their punishment, but a part of ours. If earthly Kings
without violation of Iustice may punish their rebels, not on-
ly in their persons, but by demolition of their houses, or o-
therwise in their goods and substance, how shal we be bold
to reprove the Lords doing, who hauing conuinc'd man of
a notorious treason, hath not onely punished himselfe, but
defaced the house wherein hee set him to dwell? Seeing hee
hath violated the band of his seruice vnto God, what reason
is it that Gods creatures should continue in the first course
of their seruice to him? Surely it stands with the righteous
iudgement of God, that his creatures should become com-
fortlesse seruants to man, seeing man of his own free-will is
become

become an unprofitable servant to his God; yea, a wicked Rebell against him.

And againe, that the Apostle saith, the change which is made in the Creature, is against the will of the Creature, it serues greatly for our humiliation. The fall of apostate Angels was a fall by sinne, but with their will, and without a Tempter to allure them, and now is without any hope that euer they shalbe restored. The fall of man was also a fall by sinne of his owne free will, but not without the Tempter, and now not without hope of recoverie and restitution. But the fall of the Creature, was neither a fall of sinne, nor of their owne will, but a casting of them downe against their will from their originall state, yet not without hope to bee deliuered. Miserable in the highest degree are Apostate Angels, who of their owne free-will, without any exterioir Tempter, haue deserted their first habitation, & cast them-selues into Remedellese condemnation. Miserable in the second degree are reprobate men, who haue fallen of their own free-will (suppose prouoked by an exterioir Tempter) and shall never be partaker of the restitution of the sonnes of God, but herein hath the Lord magnisfied his mercy to-wards vs, that where we fell with Angels, and reprobate men, yet we are restored without them. The consideration of our fall should humble vs, for in it we are worse then the Creatures; they haue fallen from their glorie, but not with their will; wee are fallen from ours, and we cannot excuse our selues, but it was with our will. Againe, the hope of our restitution should greatly comfort vs, considering that the Lord hath vouchsafed that mercie vnto vs, which hee hath denied vnto others.

Further wee are taught here, so oft as wee are crossed by the creature, not to murmur against God, nor to blame the Creature, but to complaine vpon our selues, If the Heavens aboue be as brasie, and the earth as iron, if the Sea rage, and the ayre wax turbulent, if the stones of the field bee offences whereat wee stumble and fall fit the Devils wee haue

The fal of An-
gels, of man, &
of the creature
compared.

Wee shold
blame our
selues when
we are crossed
by the crea-
ture.

Man and the creature for mans sake are restored to hope, which neither apostate Angels, nor reprobate men haue.

The second reason of the fervent desire of the creature taken from their better estate which is to come.

bought or hired for our vse, serue vs not at our pleasure, let vs not foolishly murmur against them, as *Balaam* did vpon his Ass; what maruell they keepe no covenant with vs, seeing we haue not kept covenant with our God?

Vnder hope.] Herein hath the Lord wonderfully magnified his mercy towards vs, that hee hath not only giuen to our selues a lively hope of full deliuernace, but also for our greater comfort hath extended the same toward the creature for our cause. The apostate Angels are not partakers of this hope, as wee said before, that restitution promised in the Gospell, was neuer preached vnto them: we reade that sometime they haue giuen this confession, that *Iesus* is the Sonne of God, but they neuer sent out a petition to him for mercy; for they haue receiued within themselues an irreuocable sentence of condemnation, and they know certainly that mercilesse iudgement abides their wilfull & malicious apostacie; and reprobate men in like manner, haue no hope of any good thing abiding them after this life: and therefore, we are so much the more to magnifie Gods mercie toward vs, who by grace hath put a difference betweene vs and them, where there was none by Nature, and hath not onely giuen to vs our selues a lively hope of restitution; but also for our sakes hath made the creatures that were cursed for our sinne, partakers of the same deliuernace with vs.

V E R S E H 21. *Even so shall we also*

Because the creature also shall bee delivered from the bondage of corruption, into the glorious libertie of the sonnes of God.

Here followes the second reason, wherefore the creature fervently desires the day of the reuelation of the sonnes of God, and it is taken from that glorious estate, into the which the creature shall be translated in that day. Where first wee haue to see what creature this

is

is which shall be deliuered : and secondly, what the deline-
rance is. The word creature, is a generall name of all the
worke of God, but here it is put for those creatures which
being made by God for man, were hurt by the fall of man,
and shall be restored with him. And so vnder this name we
comprise not reprobate Angels and men; neither those ex-
crements of Nature, which are bred of dung and corrupti-
on, neither thornes, thistles, or such like, which are the
fruits of Gods curse vpon the creature for our sin, and are in
that day to be destroyed, not restored : but by the creature
we understand the Heauens and Earth, with the rest of the
Elements and worke of God therin contained, made for
the glorie of God, and the yse of man.

And this is to declare that excellent deliuerance wee
haue by Iesus Christ, there is no wound which Satan hath
giuen man by sinne, but the Lord Iesus by his grace shall
cure it : hee shall not onely purge our soules from all sinne,
and deliuer our bodies from the power of the graue and
corruptiō, but shall deliuer the creatures our seruants from
that curse, which our sinnes brought vpon them. To make
this yet more cleere, wee are to know that there are three
objects of Satans malice. The first is God and his glory ;
the second is man and his saluation, the third is the crea-
ture made for Gods glory and mans good. The principall
objeckt of Satans malice is God and his glorie, he hates the
Lord with a deadly and irreconcileable hatred ; so that if it
lay in his power, hee would vndoe that most high and holy
Maiestie: but because, rage as he will, hee cannot impaire
his sacred Maiestie, he turnes him to the secondarie objeckt,
which is man, & troubles him by al meanes, not so much for
mans owne cause, as for the Lords, whose glory hee seekes
to deface that shines in man. And if here also he cannot pre-
uaile, by reason that the Lord hath made a hedge round
about man, he turnes him to the third objeckt of his malice,
which is the creature; against which he is so insatiable, that
if hee can be licensed to doe no more, yet doth hee esteeme
it

What crea-
tures shall bee
restored,

*Iesus the resto-
rer heales eue-
ry wound that
Sathan hath in-
flicted vpon
man.*

Three objecks
of Sathan's
malice : first
God : secōdly,
man : thirdly,
the creature.

it some pleasure to him, to get leaue to enter into Swine, that he may destroy them: and this he doth, not that he accounts a beast his prey, for all the beasts of the earth cannot satisfie this roaring Lion, but that, destroying the creature, he may drue man to impatience, and provoke him to blasphem the Lord, as by these same meanes he made the Gadarens murmure against Iesus Christ, and put him out of their Land, and this hath been the course of Satan ever since the beginning.

God ouer-shooteth Satan in all his imaginations.

But blessed be the Lord our God, who ouer-shoots Satan and all his intentions; that same man whom Satan wounded, hath the Lord restored, and shall set his Image more glorious in him than it was before: and those Creatures which Satan defaced, for the hatred hee carrieth to Gods glory and mans good, the Lord shall restore againe: the glory of God increaseth as it is impugned, every new declaration of Satans malice shall end in a new declaration of Gods glory: neither is that enemy able to giue a wound to any of Gods children, but the Lord shall make it whole, and shall at the length confound Satan by his owne meanes.

To what vse
the creatures
will serue in
the day of re-
stitution, we
shall know best
when we see it.

And here because it is commonly demanded, vnto what vse can these creatures serue at this day, seeing wee shall haue no need of the Sunne, nor of other naturall meanes whereby now our life is preserued? To this I answeare, that if the Lord will haue these workes of his hands to continue and stand as euerlasting monuments of his goodness, and witnessess in their kind of his glory; who is it that can contradict it? It is enough for vs, that we know they shall bee deliuered and transchanged into a more glorious estate; but for what vse, we shall best know in that day, when we shall see it: in the meane time reuerencing the Lords dispensation, let vs rather endeouour to be partakers of that glory, than curiously to moue thorny, and unprofitable questions concerning it.

Now as for the manner of their deliuerance. Seeing the
Apostle

Apostle saith, that the Heauens shall passe away with a noyse, and the elements shall melt with heate, and the earth with the workes therein shall be burnt vp with fire; and seeing the Psalmist saith, they shall be deliuered? This doubt shall easily bee loosed if Scripture bee made interpreter of Scripture. The Psalmist in that same place expones the word of perishing, by the word of changing; what this changing shall be, the Apostle here makes it manifest, while he calis it the deliuering of them from one estate into another: so that wee are not to thinke that they shall perish as concerning their substance, but as concerning those qualities of vanitie, seruitude, and impotencie, whereunto they haue beeene subiected by the fall of man. As siluer and gold is changed by the fire, the drosse perisheth, **but** the substance remaineth; so shall these creatures be changed in that day, for which cause also they are called, *New Heauens, and new Earth.*

And out of this wee may perceiue the necessarie of that exhortation giuen vnto vs by the holy Apostle: *Seeing therefore that all these things must be dissolved, what manner of persons ought wee to be in holy conuersation and godlinesse?* Seeing the simplest seruant who shall haue any place in that Kingdome must be changed, and receive a new liuery, how much more ought we our selues to be changed, who are the sonnes and heires of that Kingdome? let vs not deceiue our selues; no vneleane thing can enter into that heauenly Ierusalem, without sanctification wee cannot see the Lord; vntesse we be purged from our drosse, and purified and fined by the Spirit of the Lord, we shall not dwell in those new Heauens, wherein dwells righ-
teousnesse.

How the Apostle saith, the creatures shall be deliuered, seeing the Psalmist saith, they shall perish.

Reuel.11.

Seeing the glory of that kingdome re-
quireth the creature be
changed, how
much more
should we bee
changed?

2 Pet.3.12.

VERSE 22.

For we know that every creature groaneth with us also, and travail:th in paine together unto this present.

The same purpose further amplified by groaning and sighing of the creature.

Sometime God complaines to the creature, sometimes the creature complaines to God upon man miserable is man if he complaines not on himself, *Isay.1.*

He Apostle in this Verse concludes this purpose, with some amplification thereof, for he ascribes to the creature a groaning with vs, and a trauailing together in paine, whereby hee doth yet more expresse the vehemensie of their desire: for as hee that goeth vnder an heauie burthen, groanes and longs to bee eas'd thereof, or as the woman which trauailes with childe, hath a most earnest desire to bee deliuered thereof, so the creature wearie of this seruitude, longs to bee eas'd.

This groaning of the creature is not to bee neglected, seeing in holy Scripture wee find, that sometime God complaines to his creatures vpon the sin of man, and sometime the creatures complaine to God; miserable is man if he doe not complain vpon himselfe. In the first of *Ez/ah*, there the Lord complaines to his creature vpon man, *Hear O Heauen, hearken O Earth, I haue nourished and brought vp Children, but they haue rebelled against me, &c.* And here againe the creature is brought in groaning, and complaining to God vpon man. The first bloud that euer the earth received into her bosome, sent vp vnto God a crying voice for vengeance, and the Lord heard it, and now the earth maruailes in her kind, that hauing received so much bloud of the Saints of God into her boosome, the Lord should delay to require it: shee wonders againe that the hand of the Lord establisheth her, and makes her beare vp such a number of wicked men, as are a burthen to her, considering that once he caused her to open and swallow vp *Corah, Dathan, and Abiram*: and hath many a time since shaken her foundations, & destroyed by earth-quake notable Cities, making the houses of the inhabitants therof, their buriall place,

the

the burden of sinne being now wonderfully increased, shee maruailes that the Lord causeth her to beare it; and for this cause shee cries and groanes to the Lord: and this complaing of the creature, we are not to neglect it (as I said:) for seeing they sigh and groane for the vanitie vnder which our sinnes hath subdued them, should not we much more sigh and groane for our owne sinnes? assuredly if wee doe not, wee are conuinced to bee more sensesse then the sensesse creatures themselves.

Concerning this metaphor of trauailing, it is two manner of wayes ascribed to the wicked in holy Scripture, and one manner of way to the godly. The first, their concupisence is compared to a mother that conceives and trauails continually without rest, till it bring out sinne, and sinne being finished, is compared in like manner to a mother that bringeth our death. And secondly, the imagination of their heart is compared to a mother, which conceives cruell counsels and mischievous denices against the godly: all their dayes they trauale with this birth, & would faine haue it brought out to perfection, but at length they bring forth a lie: *For the malice of the wicked shall stay himselfe, his mischiefe shall turne vpon his own head, and his cruelty shal fall vpon his owne pate.* But as for the children of God, they trauile in paine of the monstrous birth of sin that is within them; not that they are desirous to perfect and finish it, but to destroy and abolish it, as being a monster within them which they abhorre, an adulterous birth, begotten by a most unlawfull copulation between Satan and their corrupted wil; the father that begot this Monster being Satan, and the mother that conceived it their corrupt nature: for this they sigh, and cry vnto God with the Apostle: *O miserable man! who shall deliver me from this bodie of death?* This was his voice vnto God, and shoulde much more bee our continuall lamentation, seeing in sinnes we are more abundant, and in grace farre inferiour to that holy Apostle. The Lord therefore worke it in vs for his Sonne Christes sake.

Trauailing,
two manner of
waies ascribed
to the wicked
in the Scrip-
ture.

Psalme.1.

One manner of
way ascribed
to the godly.

Rom.7.24.

VERSE. 23.

And not onely the creature, but we also who haue received the first fruits of the Spirit, even wee doe sigh in our selues, waiting for the adoption, even the redemption of our bodies.

The second argument, prouing the greatness & certaintie of that glory, is the seruete desire the godly haue to it by instinct of Grace.

The sonnes of God, and the creature groane together and shall be restored together.

Now follows the Apostles other argument, wherby he proues the greatness & certaintie of that glory to bee revealed, and it is taken from that fervent expectation which the Sonnes of God haue of it. It can neither be a vaine nor a small thing, but by the contrarie both great and certaine, whereupon God hath set the desire of his best creatures, by instinct of the Spirit of grace. So that wee haue here first a description of Gods children; they are such as haue received the first fruits of the Spirite: Secondly, a two-fold effect which this holy Spirit workes in Gods children; first, a weariness of their present bondage and seruitude of sin: Secondly, a wayting by a constant expectation for a better. And this doth very much conserue the Apostles purpose, there being none on earth, who can better iudge that excellencie of that glory to come, then they who haue received the first fruits thereof. Out of all doubt the testimonie of any one, who hath tasted of that joy to come, is more worth to commend it, than is the contrary iudgement of a thousand others to disproue it.

And not onely the creature. The Apostle proceeds from the testimonie of the creature, to the testimonie of the sonnes of God: when he speake of the creature, he said, They sigh and groane with vs, they trauell together in paine with vs: and when he speakes of the godly, he saith, Wee sigh in our selues. As man was not made for himselfe, but for the Lord, and therefore should waite vpon him so the creatures were not made for themselves but for vs: and therefore where they are at covenant with vs, they in their kind wait vpon vs, they goe with vs, they groane with vs, are grieved with

with vs, and shall never rest till wee be deliuered; let licentious men living in their sinnes marke this: they sigh not in themselues with the godly, yea, they scorne their sighings, and therefore shall not bee restored with the godly, they groane not with the creature, and shall not be deliuered with the creature. O miserable man! how vnhappy is that end, whereunto thy wanton and hard heart which cannot repent doth lead thee? thou shalt not stand in judgement with the godly, where they goe, there shalt not thou goe; thou didst not mourne with the Children of the Marriage chamber, and therefore shalt not enter with them into it to bee comforted; thou shalt goe to another place, and mourne without them: the burthen of thy sinnes which now thou feelest not, shall presse thee downe to Hell, and censound thee for euer: the creature that groaned with the godly, shall be restored with them, and thou shalt not be restored. O how shalt thou be cast downe, when the earth whereupon thou treadest, shall be deliuered into the glorious libertie of the Sonnes of God, and shall as a Seruant stand in the day of ressurection, but thou as a Rebell, shall be cast into vete and darknesse, and shalt not be so much as partaker of the deliuernace of the creature!

But we also who have received the first fruits of the Spirit.) In this description of the godly, let vs consider these three things. First, that whatsoeuer grace we haue, wee received it. Secondly, that grace we haue received is not full, but in part; for we haue only received the first fruits of the Spirit. And thirdly, that the first fruits which we haue, are sufficient pledges to vs of the plenitude and fulnesse, which afterward we shall receive.

The first of these learnes vs humilitie *What hast thou, O man which thou hast not received?* The Lord dispenses grace to every one, according to his pleasure, and we are but vessels filled and emptied as hee will. Secondly, it learnes vs thankfulness: whatsoeuer Grace wee haue received, wee should returne both the praise and the vse of it to him who

gave

The wicked
mourne not
with them, and
shall not be
partakers so
much, as of the
deliuery of the
creature.

A description
of the godly.

Learning vs
humilitie,
thankfulness,
and diligence
in Prayer.

gaue it; as the waters by secret conduits come from the sea, returne againe openly into it, through the troughe, so that all men may see the returning, albeit they saw not the coming: so that grace, which the Lord by his spirit secretly conuayes to the Godly, doth againe publikely returne unto him by praise and well-doing. And thirdly, it doth teach vs diligence in prayer; if we desire increase of Grace, we should seeke it from him of whom we haue the beginning, and vse all the meanes, such as hearing, reading, praying, keeping of a good conscience, by which grace may grow and bee entertained in vs.

No plentitude
but first fruits
of the Spirit
haue we now.

Therefore are
wee not to
thinke that we
haue no grace
because wee
haue but be-
ginnings.

This comfort
vainely abused
by prophanie
men.

The next thing we obserue is, that in this life wee receiuie not the plentitude and fulnesse of grace, but onely the first fruits thereof. The vse of this is, first, to comfort the children of God, who are oftentimes discouraged with the sense and feeling of their owne wants. It is one of Satans stratagems to try those by the rule of perfection, who are yet but in the state of Proficients, and we had need to beware of it. Shall I giue that vantage to the aduersary, as to thinke I haue no faith, because it is weake? or I haue no loue, because it is littel? or no satisfaction, because it is but in a beginning? No, but I will so hunger and thirst for more grace, that I wil stil giue thankes for the grace I haue receiuied; for here we haue no fulnesse, our greatest measure is as the first fruits, in respect of that which is to come.

On the other side, because every comfort which is giuen to the godly, is turned by prophanie contemners and mockers into an occasion and nourishment of sinne; they are to know this comfort belongs not vnto them: It is a common thing to them to excuse the want of all grace; O it is but a small grace which in this life is communicated to the best, and they thinke their sins are well enough couered, by this, that all men are sinners; as if there were no difference betwene sinne tyrannizing in the wicked, and captiued in the godly, or as if beginnings of grace in the regenerate did not separate them, in regard of conuersation from the

vnregenerate, who are void of all grace. Let them therefore know that the Spirit of God, whona the godly receive, is not onely called the first fruits, the earnest, and the witnessesse of God, but also the seale and signet of the living God. As a seale leaues in the waxe that similitude and impression of the forme which is in it selfe; so the Spirit of God communicates his owne Image to all those whom he sealtes against the day of redemption, he makes them new and holy creatures. And this conuinceth carnall professors of a lie, who say they haue receiued the first fruits of the Spirit, notwithstanding that their workes be wicked and vncleane: they may rather, if they would tell the truth, say as those who being demanded whether they had receiued the holy Ghost or no, auswered, Wee know not whether there be an holy Ghost or no: so may they in stead of bragging of the first fruits of the Spirit, say, In truth wee know not what yee call the first fruits of the Spirit.

And thirdly, out of this description we may gather, that albeit we haue no more but the first fruits of the Spirit, yet are they sufficient to assure vs, that hereafter we shall enjoy the whole Masse. In two respects it is customary to men to giue an earnest penny in buying and selling, either when the summe is greater then they are able to pay for the present, or when the thing bought is of that nature, that it cannot presently be deliuered: but betweene the Lord and vs there is no buying nor selling, hee giues freely vnto vs both the earnest and the principall; but first the one, and then the other; not that the Lord is vnable to pay presently all that he hath promised: but because the principall is of that nature, that it cannot be received, till wee be prepared for it. As the Husbandman must sow and tarry with patience till the Haruest come, wherein he may sheare: as the Warriour must fight, before he obtaine the victorie; and the Wrestler receiueth not his Crowne, till hee haue ouercome; neither doth he that runnes in a race obtaine the prize, till hee haue finished it: so must the Christian, in all these be exercised,

Why the Lord
giues vs not in
this life the
principall, as
well as the
earnest?

What comfort
we haue now
in the earnest
and first fruits
of the Spirit.

Two effects
which the spi-
rit workes in
the godly, first
a sense of their
miserie, for
which they
sigh.

before that the Lord possest him in the promised King-
dome of his Sonne Christ Iesus.

And though payment of the principall for a time be
delayed, yet for our comfort the earnest and first fruits are
presently deliuered vnto vs, the Lord so dealing with vs, as
hee dealt with Israel in the wildernes, when he caused the
twelues Spies to bring with them, from the riuier of *Eschol*,
a branch of the Vine-tree, so full of the clusters of Grapes,
that it was borne betweene two vpon a tree, together with
the Figs and Pomegranats, and other fruits of that Land:
for no other end, but that *Israel* tasting of the first fruits of
Canaan, might be prouoked to a more earnest desire there-
of, as also to assure them that the Lord who had giuen them
the beginnings, would also put them in possession of the
whole, according to his promise: even so the Lord Iesus,
who hath gone before vs to our heauenly *Canaan*, not to
view it onely, but to take possession thereof in our name,
hath sent downe vnto vs some of the first fruits thereof,
that we may taste them, such as peace of Conscience, and
joy of the Spirit, that by proofe of the small beginnings,
wee may know what excellent comfort is laid vp in store
for vs.

We sigh in our selues.) Here follow now the two effects
of the Spirit, which hee works in them who haue receiued
it. The first, is a sense of their present misery, which causes
them to sigh vnto God for deliuerance, and he saith, they
sigh within themselves, to teach vs that it is not an hypo-
criticall and counterfeit, but an inward and godly sorrow,
which the Spirit works in the children of God. Which I
doe not so speake as if I did condemne those sighes which
breake forth without; for sometime the griefe of heart is so
abundant in the godly, that not onely it breakes out in
sighing and mourning, but in strong crying to God also;
but to restraine the hypocrisie of others who make a faire
shew of that in the flesh, which is not in the Spirit. True
religion striues rather to be approued of God, than seene of
men:

men: one sigh proceeding from the heart, is a louder crying in the ears of the Lord of hosts, and more forcible to move him, than the noise of all the shouting Priests of *Baal*, when they are gathered together into one.

We are therefore more deeply to consider this, that the Spirit of God first teacheth vs to sigh and mourne for our present misery, before he comfort vs with a constant hope of deliverance. If now we mourne not, we shall not rejoyce hereafter: it is onely mourners whom God hath marked in the fore-head, to saue from the wrath to come. such a continuall mourner was *David*, who protests, that in the night he watered his couch with teares, and in the day mingled his cup therewith: and *Iob* in like manner, *My sighing* (taid he) *comes before my eating*. The Saints of God are not ashamed to profess that of themselues, which the mockers of this age esteeme a womanly affection; there is nothing to be found among them, but eating, drinking, singing, and a contracting of one sin after another, with carnall rejoycing; but woe be vnto them that now laugh, for assuredly they shall weepe, the end of their ioy shall be endlesse mourning and gnashing of teeth, they shall shed teares abundantly with *Esaie*, but shall find no place for mercy.

Let vs therefore goe to the house of mourning with the godly, rather than to the banqueting houses of the wicked, rejoycing in their sinfull pleasures. At one time *Simon* the Pharisee gaue our Sauiour a dinner, and *Mary* who had beeue a sinner, brought him the sacrifice of a contrite heart, and the Lord esteemed more of her teares, than of the Pharisees delicates. No banquet pleased the Lord Iesus so well as a banquet of teares, poured from a truly penitent heart. The Lord is said to gather the teares of his children, and keepe them in a bottle, thereby to tell vs that they are precious in his sight, for he is not like fooles, who gather into their treasures things which are vaine and needless. But alas, how shall hee gather that which wee haue not scattered? Where are our teares, the witness(es) of our vnfaid-

Sighing and
mourning goe
before com-
fort.

Psal. 6.6.

Iob 3.24.

Luke 6.25.
Matth 5.4.
Gen. 27.38.
Maries teares
pleased Christ
better than
the Pharisees
delicates.
Luke 7.38.
Verse 44.

The deplorable hardnesse
of heart in this
age, that can-
not mourne,
Cain 4.22.

Numb. 20.11.

Seeing wee
haue so many
causes of mour-
ning without
vs, the whole-
some estate of
Gods Church,
Neb. 1.4.

1.King.29.4.

1.Cain 4.19.
Amos 6.6.

Causes of
mourning
within vs, our
manifold sinnes.

Rom 7.24.

humiliation before God. The hardnesse of heart hath ouer-
growne this age, that albeit there be more then cause, yet
there is no mourning. The sonnes of *Cain* learned without
a teacher to worke in Brasse and Iron, and the wit of man
can make the hardest metall soft, to receiue an impression,
but cannot get their owne stonie heart made soft; yea, the
children of God finde in experience, how hard a thing it is
to get a melting heart. The rocke rendred water to *Moses*
at the third stroke: but alas, many strokes will our hearts
take, before they send out the sweet teares of repentance;
this I marke. that knowing our naturall hardnesse, we may
learne without intermission to fight against it.

For herein is our ease so much the more pittifull, that ha-
ving more than matter enough of mourning; yet wee doe
not mourne without vs, should not the troublesome estate
of the Church of God, be a matter of our griefe, though
our priuate estate were never so peaceable? Godly *Nehe-*
miah being placed in the honourable seruice of King *As-*
tasbasste the Monarch of the world, was not so much com-
forted with his owne good estate, as grieved at the desola-
tion of *Jerusalem*, Decay of Religion, and increase of Ido-
latrie, made *Elijah* wearie of this life: the Arke of God
captiued, and the glory departed from *Israel*, draue all
comfort out of the heart of the wife of *Phinees*: these and
many more may teach vs, that the affliction of *Joseph* should
be matter of our sorrow.

The causes of mourning within vs, are partly our sinnes,
partly our manifold temptations. As our sinnes are contracted
with pleasure, so are they dissolued with godly sorrow. It is
the best medicine, which is most contrary to the nature of
the disease: our sinne is a sicknes, wherein there is a carnall
delight to doe that which is forbidden, and it is best cured
by repentance, wherein there is a spirituall displeasure and
sorrowing for the euill which we haue done: this mourning
for sinne lasts in the godly so long as they liue in the bodie;
yea, those same sinnes which God hath forgiuen, and put
out

out of their affection, are stil in their remembrance for their humiliation, so that with good *Ezechias* they recount all their dayes, and their former sins in the bitterness of their heart: so long as sin remained in their affection, it was the matter of their ioy, but now being by Grace remoued out of the affection, it becomes the matter of their sorrow.

The other cause of our mourning, is our manifold tentations: for this World is no other thing but a stormy Sea, wherein so many contrary winds of tribulation blow vpon vs, that wee can hardly tell which of them wee haue most cause to feare. On every side Satan besets vs with tentations, on the right hand and on the left, *Vt quatuor angulis pulsata domus, aliqua ex partem inam faciat*, that the house being shaken at all the foure corners, may fall downe in one part or other; no rest nor quietnesse for vs in this habitation, *Terrors within, fightings without. Propter quod uno consilio migrandum est Christianis*, for the which, it is best for vs with one aduice to conclude, that we will remoue; and in the meane time send vp our complaint to our Father in Heauen, as the *Gibeonites* did to *Joshua*, shewing him how we are besieged and enuironed for his sake, and praying him to come with haste and helpe vs.

Waiting for the Adoption.) Now followeth the other effect of the Spirit, for hee not onely causeth vs (as wee haue heard) to sigh and mourne for our present miseries, but also comforts vs with the hope and expectation of deliuerance: though in this life we haue trouble, yet haue we no trouble without comfort. *Blessed be God, who comforts vs in all our tribulations*, and beside that which we presently haue, it is yet much more which we looke for. The men of this World haue no ioy without sorrow, *Even in laughter their hearts is sorrowfull*; pretend what they will in their countenance, there is a heauines in their conscience, arising of the weight of sinne: but it is farre otherwise with the godly, for even in mourning they doe reioyce, and vnder greatest heauinesse they carry a liuely hope of ioyfull deliuerance.

2.King.20.13.

And our manifold tentations.

Gregor. Moral.

Actis 20.19.

10th. 10.6.

The other effect the Spirit workes in vs, is a wayting for deliuerance.

2.Cor.1.23,4.

Pro.34.13.

The day of death and day of resurrection earnestly waited for by the godly.

Job 14.14.

Mat. 6.10.
Luke 11.3.

Death comes on the wicked as *Iehu* came on *Iehoram*.

2. King. 9.23, 24

We should not sojourn in the body, like *Ionas* in the sides of the ship, but like *Abraham*, in the doore of Tabernacle.

Exod. 12.11.
Gen. 18.1.
1. Kings 19.9.

Againe, wee are to marke that the godly are described in holy Scripture, to be such as doe not liue content with their present estate, but waite and long for a better: and specially there are two dayes, for which the children of God are said to waite; the first, the day of death, wherein they goe to the Lord: the second, the day of appearing, wherein the Lord shall come vnto them: they sojourn in the body, more weary of it, then *Daniel* was of his dwelling in the tents of Kedar: they wait with patient *Job*, til the day of their change come, and doe desire with the Apostle to be dissolved, that they may be with Christ: they pray for it so oft, as they vse that petition, *Let thy Kingdome come*, seeking death so farre as it is a incanes to abolish sinne vterly, that Christ their King may alone raigne in them: but as for the wicked, the remembrance of death is terrible vnto them, and in their thought they put it far from them, and when it comes, it comes vpon them vnlooked for. As *Iehu* furiously came vpon *Iehoram*, and hee made with all his speed to his Chariot, thinking to flie away, but in vaine, for the arrow of *Iehu* ouertooke him; so death comes vpon the wicked in a day, and place wherein they looked not for it, and they being terrified with it, runne with all the speed they can to their Chariots, that is, to their refuges of vanitie, but the dart of death surely ouertakes them. Miserable are they, whose comfort standeth rather in an vncertaine delay of death, than in any certainetie which they haue of eternall life.

But let vs be prepared for it, as the good *Israelite*s of God, with our loimes girded vp, and our staves in our hands, ready to take our iourney from *Egypt* to *Canaan*, whensoever the Lord our God shall command vs. As fowles desirous to be with the Lord, stretch out their wings, so should man desirous to be with the Lord, stretch out his affections toward the Heauens. *Abraham* sat in the doore of his Tabernacle when the *Angell* appeared vnto him. *Elias* came out to the mouth of his *Cauc*, when the Lord appeared to him: and

we must all reioyce to come out of the caue and tabernacle of this wretched body, if we would meete with the Lord ; yea, euen while as we dwell in the body, if in our affection we come not out; and stand as it were in the doore of our tabernacle, but like *Jonas* sleeping in the sides of the Ship, we lie downe in the hollow of our heart , sleeping in carelesse securitie, it is not possible that the Lord can be familiar with vs.

The other day for which the godly ate said to wait, is the day of Christ's second comming. The Apostle giues this as a token of the rich grace of God bestowed on the *Corinthians*, that they *waited for the appearance of Christ*: and to the *Philippians*, he saith , *Our conuersation is in Heaven, from whence we looke for our Saviour the Lord Iesu*; yea, he giues it out as a marke of all those who are to bee glorified, when he saith, *There is laid vp for me a crowne of righeteousnesse, and not for me onely, but for all them who loue Christ's second appearing.* And againe, *Christ was once offered to take away the sins of many, and unto them that looke for him shall be appear the second time, without sin, unto saluation.*

There and many moe places proue, that there is great scarcitie of Faith and spirituall Grace in this generation, there being so few, that vnsainedly long for the day of his appearance: suppose euery man in word raumble vp that petition, *Let thykingdome come, yet are they few who when Iesus testifieth, Surely I come quickly, can in truth answere with the godly, Amen, even so, come Lord Iesu*; and all because we are neither weary of our present misery, nor certain of that glorious deliurance to come; otherwise we would long for it, and reioyce at the smallest appearance thereof. The woman with child reckons her time as neer as she can, and albeit others haue no minde of it, yet is it alway in her remembrance, because that then she hopes for deliurance. Among the *Iewes*, as the day of their Jubile drew neare, so the ioy of them that were in prison increased, being assured that then they were to be releued; and should not

Jonas 1.5.

The day of Christ's second comming lon- ged for.
1.Cor. 1.7.
Phil.3.

2.Tim. 4.8.
Heb. 9.28.

As the *Iewes* waited for the yeer of Jubile, so should wee for the day of Christ, but alas few doe so.
Reuel.22.20.

Leuit. 25.10.

we much more reioyce, the nearer that the day of our eternall Jubile draweth vnto vs, wherein all teares shall be wiped away from our eyes, and sorrow and mourning shall flee away for euer.

The wounded
Conscience e-
uen of the
godly desires
not death.

Psal. 51.9.
Psal. 89.3.

Luke 2.29.

Adoption is
either begun
as now: or ac-
complished as
we looke for it.

There is also a
two-fold re-
demption: first
of the soule
from sinne: sec-
ondly, of the
body from
death.
Ephes. 1.

Where, for the comfort of the weake Christian, wee are to consider, whether the godly be alway in this estate, that they daue lift vp their heads with ioy, and pray for Christs second appearance or not? To this I answere, that their disposition herein is according to the estate of their conscience: as the eye being hurt, is content to be couered with a vaille, and desirereth not to behold the light, wherein otherwise it reioyceþ; so the conscience of the godly being any way wounded, is afraid to stand before the light of the countenance of God, till the time that it be cured againe. And this made *David* to craue, that the Lord would spare him a little, and giue him space to recover his strenght; but after mourning and earnest calling for mercy, the conscience being pacified, then doe the godly say with *Simeon*, Now Lord, let thy Servant depart, for mine eyes haue seene thy saluation.

For the Adoption.) He said before, that wee haue received the Spirit of Adoption, and now he saith, that we waite for Adoption: but wee must vnderstand that there is a begun Adoption, whereby we are made the Sons of God; and that wee haue received alreadie: there is in like manner a consummate Adoption, whereby wee are manifested to be the Sonnes of God, and entred into the full possession of our Fathers inheritance, and that we wait for.

The redemption of our bodies.) As there is a two fold adoption, so also a two fold Redemption: the first is defined by the Apostle to be the remission of our sinnes, and that wee haue received alreadie: the second is called in that same Chapter, the Redemption of the possession, and here the redemption of our bodies, and this we looke for to come. As the Soule was first wounded by sinne, and then the body with Mortality and Corruption: so the Lord Iesus the restorer,

florer, who came to repaire the wound which Satan inflicted on man, doth first of all restore life to the soule by the remission of sinnes, which he hath obtained by his suffering in the flesh: and therefore the Herald of his first commanding cried before him; *Behold the Lambe of God that taketh away the sinnes of the World; This is the first Resurrection, blessed are they who are partakers of it, for upon such these second death shall have no power: but in his second coming we shal also be partakers of the second Redemption, he shall redeeme our bodies from the power of the graue, wherein now they lie captiued, and deliuer them from the shame of mortallitie and corruption.*

Let this comfort vs against the present base and contemptible state of our bodies: now they are but filthy sinkes of corruption, and vessele so full of vnicleannesse, that the Lord hath appointed in the bodie ffeue Conduits to purge the naturall filth thereof, and after this they are to be laid downe in the bed of corruption, the Wormes spred vnder them and aboue them(as it is said of the King of *Asbow*) shall deuoure and consume their flesh, the earth shall eate vp their bones, and turne them into dust; the braine, which was the feate of many proud and vaine imaginacions, because after death, oftentimes, the seat of the vgly Toad; the reines that were the seat of concupiscke, engendreth Serpents; and the bowels which could never bee gotten satisfied with meate and drinke, shall be replenished with armes of crawling Wormes: but against all these wee haue this comfort, that as presently we haue obtained remission of our sinnes, so are we assured of a glorious redemption of our bodies, *qui enim resurget in anima, resurget in corpore ad vitam, for he that riseth now in his soule, shall hereafter rise in his body to eternall life.*

And of this every man is admonished, that if he loue his body, he shoulde in time take heed to the estate of his soule, see that it be partaker of the first redemption, which is the remission of sinnes, and be sure thy body shall be partaker of

John 1.29.
Reuel.20.5,6.

Comfort 2-
against the pre-
sent base estate
of our bodies.

2. Kings 19.

Bernard.

He who hath
the first redemp-
tion, shall be
sure of the
second.

Bernard.

of the second Redemption. It is a pittifull thing to see what preposterous care is taken by men for conseruation of their bodily life; there is nothing they leauie vndone, *vt different mortem quam auferre non possunt*, that they may at the least prolong and delay death, which they cannot cut away: but if men take so much paines, and suffer so strait a diet of body, and bestow so great expences that they may liue a short while longer vpon earth, what should men doe that they may liue for cuer in Heauen?

VERSE 24.

For we are saued by hope, but hope that is seene, is not hope: for how can a man hope for that which he seeth?

An obiection
answered.

HEN this Verse and the subsequent, the Apostle answeres an obiection: seeing hee said before that we haue receiuied the Spirit of Adoption, how hath he said now that we are still waiting for Adoption? Hedothe therefore teach vs, that both these are true, wee are saued now, and wee looke for a more full saluation hereafter; we are adopted now, & we look for the perfection of our Adoption hereafter: and that it is so, he proues here by this reason; the saluation that now we haue is by hope, therefore it is not yet come, nor perfected. The necessitie of this consequence depends vpon the nature of hope, which is of things that are not seene, nor as yet come to passe.

This verse ab-
used to im-
pugne iustifi-
cation by
faith.

This place is abused by the aduersaries, to impugne the doctrine of Iustification by Faith: we are saued, say they, by Hope, and therefore not by Faith onely. That wee may see the weaknessse of their reason, wee will first compare Faith and Hope, in that relation which they haue to Christ: secondly, in that relation which they haue mutually among themselves. For wee deny not, that Faith, Hope, and Loue, each one of them haue a place in the work of our saluation; but

but the question betweene vs and them is, concerning the right placing of them. First then, it is certaine, that both Faith and Hope looke vnto Christ; Iesus Christ, and that which he hath conquered vnto vs, is the obiect of them both, but diuersly: for Faith enters vs into a present possession of Christ and his benefits, *Hee that beleeueth in mee (faith our Sauiour) hath eternall life*: hee faith not onely hee shall haue it, but also that presently he hath it. Hope againe lookes for a future possession of Christ, which shall be much more excellent, than that which presently wee enioy; for the possession of Christ which now I haue by faith is imperfect and mediate: by Faith I know Christ but in part, by faith I apprehend him but in part also: and this possession I haue it mediatly, to wit, by the meanes of the Word and Sacraments; but my hope directs mee to looke for a more excellent possession of Christ, within a short while, in whom I shall enioy much more than now by the knowledge of my Faith I can see in him, or yet by apprehension of my Faith I can comprehend of him. And this is that perfect and immediate possession of Christ which by Hope we looke for.

Now as for their mutuall relation among themselues, Faith is of things past, present, and to come: Hope is onely of things to come: Faith is more largely extended than Hope: wee hope for nothing which wee beleeue not, but something wee beleeue, for which wee hope not: wee beleeue that the paines of hell abide the wicked, but we hope them not; for hope is an expectation of good to come, they may fall vnder feare. But come not vnder hope. Againe, Faith is the mother of Hope; for of that imperfect knowledge, and apprehension of Christ which I haue by Faith, there ariseth in mee an hope and expectation of a better. Hope againe, is not onely the daughter of Faith, but the conseruer and nourisher of Faith, the Piller that vnder-props it, when it faints; for in this life we are beset with so manifold tentations, the worke of God seeming oftentimes

Faith & Hope
compared in
their relation
to Christ.

Jobu 3:36

1.Cor.13.9,10.

Faith & Hope
compared in
their mutuall
relation be-
twene them-
selues.

Psal 50 15.

Habak 2.3.

The right place assignd to every one of these three, Faith, Hope, & Loue, in the worke of saluation.

contrary to his word, & things appearing to fall out otherwise than the Lord hath promised, that our Faith thereby is wonderfully daunted, and therefore hath need to be supported by Hope, which teacheth alwayes with patience to depend vpon Gods truth, and to looke for a better. As for example, the Lord saith; *Call vpon mee in the day of thy trouble, I will heare thee and deliuer thee, and thou shalt glorifie me*: according to this promise the Christian calling vpon God, and yet not finding deliuernace, his faith begins to faint, but then hope comes in, and succoureth faith, and her counsell is, *The vision is for an appointed time, at last it shall speake and not lie: though it tarry, wait, for it shall surely come and not stay*: and this Faith being strengthened by Hope, continues her prayers to God, vntill she obtaine her promised and desired deliuernace.

And of this it is evident, in what sense it is that the Apostle saith, We are saued by Hope; to wit, because by it we are vpholden in trouble; for hee is not here disputing of the manner of our Iustification (which he hath done before) but discoursing of those comforts which we haue to sustaine vs in affliction. If we aske by which of these three, Faith, Hope and Loue, we are iustified, that is, by which of them we apprehend Christis righteousness offered to vs in the Gospell? the Apostle hath answered already, Wee are iustified by Faith: If yee demand which of these three chiefly sustaines vs in affliction: the Apostle here telleteth you, that when Faith is weake, Hope sauers vs that wee despaire not: and if yee demand which of these three declares vs to be men iustified by Faith in Christ, the Apostle telleteth you; Wee must declare our Faith by good worke; for Faith worketh by Loue: these are the right places which these three excellent graces of the Spirit hath in the worke of our saluation, and they goe so ioyntly together, that they cannot be fundered.

When we say that a man is iustified by Faith onely, wee doe not therefore make the iustified man to bee without Hope

Hope and Loue. For albeit in the action of the apprehending and applying of Christ's righteousness, Faith onely workes, for which we say truly, we are iustified by Faith onely: yet Hope and Loue haue other actions pertaining to saluation, necessarily requisite in the iustified man. And this doth cleare vs of that false calumnie wherewith the aduersaries doe charge vs, as if we did teach that faith might be without Hope or Loue, because we affirme that wee are iustified by Faith onely. I say most truely, when I say that among all the members of the bodie, the eye onely sees; but if any man collect of my speech, that the eye is onely in the bodie, without eare or hand, he concludes wrong. For albeit in the facultie of seeing, I say the eye onely sees, yet doe I not for that separate it from the communion of the rest of the members of the bodie. In the Sunne heatē and light goe inseparably together; of these two it is the heat onely that warmes vs; doe I therefore say that the heatē is without the light? Among all the graces of the Spirit, when I say that faith onely iustifies, I doe but point out the proper action of faith; but doe not therefore separate it from Hope and Loue. So farre iniurious are the aduersaries of the truth vnto vs, when they accuse vs for maintaining a faith which is without Hope, and doth not worke by Loue, which we never affirmed.

Of this now it is evident, that the Hope of a Christian must be very strong, seeing it sustaines him in trouble; it is a piller that sustaines the whole building, and a most sure anchor, which being fastned vpon the Rocke Iesus Christ, holds vs so fast, that we who are weake vessels, tost to and fro with restlesse tribulations, cannot be ouercome, it leanes vpon most certaine warrants, whereof now wee will onely consider a few.

The first warrant of our Hope is the Word of G O D: whereof now onely wee will touch these two comfortable places. The Apostle saith, *There is reserved for vs in heauen an immortall inheritance, unto the which we also are kept by the*

The doctrine
of iustification
by faith onely,
takes not away
Hope & Loue.

Calumnie
of the aduersary
concerning
this confuted.

Hope of a
Christian is a
strong thing,
depending on
sure warrants.

The first war-
rant of our
Hope, is the
Word of God.
1.Pet. 1.4.

Mark 9.7.

Luke 12.32.

The second warrant of our hope, is the oath of God.

Heb. 6.18,

The third warrant of our hope, is the legacy of Christ.

the power of God, through Faſtb. A word certainly full of all comfort; that inheritance which the Lord keept for me in heauen, who can disappoint me of it? and ſeeing I am kept by his power on earth for that me inheritance, who can take me out of his hand? he refuſes my portion in heauen for me, he keeps me on earth for it; who then is there that is able to disappoint me of this? p. Againe, compare me these two together, that the Father ſpeaking from heauen, ſaith of Christ; *This is my beloved Sonne in whom I am well pleased, heare him:* he ſonne againe, to whom the Father hath ſent you, he faith; *Feare not little flocke, it is my fauthers will to give you a kingdome: not for your worthiſſe, but for the good pleasure of his ownenſſe.* O what a strong conſolation and confort of our hope haue we here! the Father commands vs to heare his Sonne, the Sonne affiſſes vs that it is his Fathers will to give vs a Kingdome, therefore will we, caſting away faithleſſe feare, poſſeſſe our ſoule in paſſiue, looking by a conſtant hope for performance of that Kingdome, which he hath promiſed vs.

The ſecond warrant of our hope, is the oath of God: ſurely the Word of God in it ſelue is as true when it is ſpoken, as when it is ſworne; but for the ſtrengthening of our weake Faith it hath pleafeſed the Lord to ioyne his oath with his Word, being willing to ſhew vnto the heires of promiſe more aboundingantly the ſtabilitie of his counſell, hath bound himſelfe by an oath, that by two immutable things, wherein it is i[m]poſſible that God ſhould lie, we might haue ſtrong conſolation, who haue our refuge to hold fast the hope which is ſet before vs.

The third warrant of our hope is, the legacie and teſtamente of Christ, in the which he doth not onely by prayer re-commendeſſes vs to Gods eternall mercy, but more particularly he affiſſes vs that hee is gone to prepare a place for vs, and that he is will come againe to receiue vs vnto himſelfe, that where he is, there alſo we may be. And further ſpeaking to his Father, he ſaith, *Father, I will that thofe whom thou haſt giuen*

gauen me, be with me where I am, that they may behold my glory, which thou hast gauen me. Shall wee thinke that the Father will disanull the testament of his Sonne? O how comfortable is it to compare these two! The Father saith vnto the Sonne, *Ask of me what thou wilt, and I will give it thee*: the Sonne againe asketh of the Father, *That they who are his, may be where hee is*: shall wee not then rest in hope, assured to be glorified with him?

The fourth pillar of our hope, is the bloud of Iesu Christ, shed for vs, by which he hath subscribed and sealed all the promises of God to be *Yea, and Amen*. A Testament, saith the Apostle, is ratified by the death of a Testator, and the Lord Iesu by his death hath confirmed the testament: that bloud which he hath poured out as the price of our redemption, cries continually vnto God for vs, vntill the redēption of our soules and bodies be perfectēd.

The fift warrant of our hope, is the pledge of the Spirit, which the Lord Iesu, according to his promise, hath sent down into our hearts. *By him* (saith the Apostle) *we are sealed against the day of redēption*, he is an earnest gauen vs from him who is faithfull and true, and therefore may wee assuredly looke to receiue the principall summe. *Præsentia gratia attestatur felicitatem promissæ gloriae sine dubio sequuntur am*: the presence of grace now testifieth vnto vs, that the felicity of the promised glory shall certainly follow.

And the last warrant is the pledge of our nature, which the Lord Iesu hath carried from earth vnto Heauen, and hath placed at the right hand of his Father, and therein hath taken possession for vs, and in our name: therefore the Apostle saith, that *He hath entred into heaven as our forerunner*, calling him so in regard of vs, who through him are also to enter in after him: these are the six pillars and strong confirmations of our hope, which in all troubles sustaine it vnder a certayne expectation of that redēption of the possession which is to come.

The fourth is
the bloud of
the Lord Iesu.

The fift, is the
pledge of the
Spirit, gauen
vs on earth,

The sixt is the
pledge of our
nature taken
vp into Hea-
uen.

But

A short description of the nature of Hope.

August

The conclusion of his first principall argument of comfort against the Croſſe,

Sixe feuerall reasons of comfort, lurking vnder this one,

But hope that is ſeene is not hope.) The Apostle, to conſirme his reaſon, ſubioynes a ſhort deſcription of the Na- ture of hope, that it is of things which are to come, and not yet ſeene; for that which is preſent and a man ſeeth, he cannot be ſaid to hope for it: yea, then ſhall hope ceaſe, when we ſhall enioy that which we hope for. *Spes tunc non erit, quando erit res.* In the firſt of theſe words, Hope is put for the thing hoped: in the ſecond, for the vertue of Hope it ſelſe: and thus much of Hope.

VERSE 25.

But if we hope for that which we ſee not, wee doe with pa- tience abide for it.

He Apostle heere concludes not onely this his laſt purpose, wheriu hee hath taught vs, that the very nature of hope leades vs to looke for ſome better thing which is to come; but alſo hee concludes his firſt principall argument of comfort, making this to be the end of all, that it becomes vs with patience to abide our promiſed deliueraunce. And albeit, for memories ſake, wee haue reduced all that hee hath ſpoken, into one principall argument, yet may we ſee how vi- der this one, many particular reaſons are heaped vp to- gether, tending all to this one conculſiong that we ſhould abide it with patience. Firſt, wee haue heard that the nature of our ſufferings are ſo changed, that they are now made ſufferings with Christ. Secondly, that the end of them is to be glorified with Christ. Thirdly, that the glory to come doth farre exceed in waight and eternitie our preſent ſufferings. Fourthly, that the creatures haue a feruent deſire of the reuelation of that glorie. Fifthly, that they alſo who haue re- ceiued the firſt fruits of the Spirit, are wearie of their preſent miserie, and wait for the redempcion to come. And laſt, that in all our troubles we are ſaued, and ſustained with the hope of that which is to come, and not with a preſent pos-

possession of that which wee would haue. In all their respects, it becomes vs not onely to be of good comfort for the present, but also patiently to looke for a better. The Apostle brings in his conclusion vpon his last argument, but wee are to consider that it hath an eye to all that goes before, and that every one of those reasons aforesayd, serue to strengthen this conclusion, that if wee hope for that which is to come, then will we with patience abide for it.

We haue first to make a difference betweene the Christian and the Worldling: the Worldling hath his affection on things which are seene he cannot mount aboue them: hee hath receiued his consolation on earth, his portion is here and he possessteth his best things in this present life. It is farre other wise with the Christian, for in his affection he transcends every thing which is subiect to sense, hee is not now a possessor, but an expectant by hope of his best things, hee hath them not in *re* but in *spe*: therefore may he say to the worldling, as our Sauiour said to his kinsmen, *Your time is alway, but my time is not yet come.* The christiani is that good husbandman, who hath more comfort in that seed, which he hath sowne and couered with earth that he seeth it not, than hee hath in that, which he sees lying before his eyes in the barne, for he knowes that the one, at the last, shall render him manifold greater increase than the other.

It is not an vnpleasant Allegory which *Augustine* makes vpon these words of our blessed Sauiour: *If a sonne aske bread of any of you that is a Father, will hee give him a stone? Or if he aske a fish, will hee give him a Serpent? Or if he aske an eg, wil he give him a Scorpion?* The Lord Iesus being the highest Doctor that euer taught, doth teach in the lowest manner, applying himselfe to our capacitie; by homely similitudes of earthly things, he labours to bring vs in all his doctrine to the knowledge of things heauenly. I know that the end of these parables is to confirme vs in this assurance that if we seek good things from the Lord, we shal obtaine

The Worldlings comfort
is in things
that are seene,
the Christians
not so,

Augustine
Allegorie on
the words of
Christ,
Luke 11,11,

Wherein hee
compares
Loue to Bread
that nourishes

1. Cor. 13. 4.

Faith to the
fish that swims
aboue.

And Hopeto
the Egge,
wherein there
is more good
than appears

The febleſſe
objection of
worldlings to
Christians.

them, specially, saith that ancient, if we ſeke Faith, Loue, and Hope; three principall graces which we ought to craue from our heauenly Father, not vnproperly repreſented by the Bread, the Fish and the Egge. For, as bread nouriſhes the hungry, & ſerues principally to preſerue the life of man, ſo loue is of that nature that it delights to nouriſh the neceſſie, and to doe good vnto others, for loue is bountiſfull: the contrary hereof is the ſtone, which helps not the life of man in his neceſſie, figuring the ſtony hearts of thoſe, who being void of Charitie are vnprofitable to others.

The Fish againe not vnproperly repreſents Faith: for it ſwimmes not onely in the calme, but alſo in the ſtorme, in the midſt of moſt turbulent waues it abides whole and can-not be ouercome: the enemy hereof is that old Serpent, who ſeekes by all meaneſ to quench our Faith, that being borne downe by the waues of ſtormie tentations, wee might periſh in infidelitie.

And Hope may very well bee compared to the Egge, wherein there appears nothing to looke to but a dry and barren ſhell, vnprofitable for nouriſhment, yet is there in it not onely meet nouriſhment, but alſo the greateſt fowles which God hath made for the pleasure and profit of man are procreatet of it. The contrary hereof is the Scorpion, which hath his ſting in his taile: if we keepe vs before it the ſting thereof ſhall not reach to the breaking of our Hope, then only is our hope wounded when we go backe, looking with the wife of Lot vnto Sodome, or with the carnall Israelites to the flesh-pots of Egypt. Let vs therefore, with the holy Apostle, forgetting that which is behinde, endeouour our ſelues to that which is before, following hard toward the marke of the price of the high calling of God in Christ Ieſus, with conſtant hope & patience abiding thoſe things which yet we haue not ſene.

And here if the louers of this life and pleaſures thereof, obieſt vnto vs and ſay, what folly is this in you that forgoing pleaſures which are ſene, yee waite vpon thoſe which

are

are not seene? Were it not better for you to enjoy with vs, these present things which are certaine than to deferre your ioy for things to come, which are vncertaine? for who ever came againe from the dead, to tell you that there is such a ioy abiding you, as ye looke for? To these Atheists we answere, that it is no vaine nor vncertaine thing for which we waite: hee that raised *Lazarus* from death the fourth day, and rose also himselfe from the dead the third day, being not to dye any more, hath come from them with a testimony which wee know is true: for he is that faithfull and true witness; thou that beleeuest not haft the wrath of God abiding vpon thee, but hee that beleeues hath eu-
lasting life: hee hath forewarned vs of the endlesse misery of the one, in the person of the rich glutton, and of the endlesse ioy of the other, in the person of poore *Lazarus*: he told vs euен after his resurrection from the dead; that he was to ascend vnto his Father, as he hath done, and that he will come againe, *that where he is, there also we may bee* and this we rest assured that he will doe.

But as for you who are faithlesse men, and by your scornfull speeches would extenuate the hope of the children of God, you neither haue certaine pleasures present, nor yet to come: you count vs foolish, because wee waite on pleasures which are to come: but what are ye, who rest presently on that which indeed is not? Speak in truth and tell vs, where are your pleasures wherein you delight? What enjoy you this day of these carnall pleasures, for which you haue offended your God? In the moment wherein you had them, what were they? Tell if you can; and now if you goe to seeke them, where are they? Are they not gone from you, and so gone from you that they haue left behiude them a sting of the guilty Conscience to torment you? Doe not the pleasures of one day deuoure and swallow vp the pleasures of another; Those dayes of thy life which were intended to thee before-hand for dayes of pleasure & triumph, are they not now vanished? And is there not comming vpon thee a

The foolish-
nes of world-
lings rebuked
by Christians.

Worldlings
haue no pre-
sent pleasures:
such as are to
come are vn-
certaine.

Impatience in
trouble pro-
ceeds from the
Want of Hope.

day of death which will be to thee a day of darknesse and dolefull displeasure, which shall swallow vp with one gape, not onely the sense, but also the remembrance of al thy former delights?

Where then are your pleasures, O Worldlings, wherein ye reioyce? Present pleasures ye haue not, those which are past are vaine and comfort you not, and those which are to come are vncertaine: in the smallest things, how oft are yee deceiued? yee looke for a faire day, and a foule comes vpon you: yee looke for continuance of health, and sicknes vna-wares seyzed vpon you: yee comfort your selues with the hope of a good successe of your affaires, and an euill successe ouerturnes incontinent all the counsels of your heart; thus the good for which yee looke to come, in your owne experiance you finde it deceiues you. Call not therefore any more vpon vs to follow you, and to drinke with you of your perishing pleasures, wee haue had a prooef of yours, and found them to be vanitie; but if yee will, come and take a prooef of ours, willyou taste of those delicates whereunto God hath called vs? Will you eat of the fruit that growes vpon the tree of Life, discouered by the Gospell, vnder the shadow whereof wee delight to sit? Righteousnesse shall breed you peace, and peace shall breed you ioy in the holy Ghost, and these shall in such sort delight you, that in regard of them, your soule shall loath all your former vaine pleasures wherein you delighted before.

Of this we may see further, that as faith procreates hope, so hope procreates patience: so that the want of patience in trouble bewrayes the want of hope. What made *Saul*, who in his first beginning draue Witches out of the Land, in his latter end to make his refuge to them? surely because all hope had failed him that the Lord would answere him any more. When *Samaria* was besieged and straited with Famine, as long as *Iehoram* had any hope, hee waited with patience vpon the word of *Elisha*, that there should be great plentie shortly in *Samaria*: but when by the womans

com-

complaint he vnderstood that the Famine vvas increast to that height, that his subiects vvere forced to eat their chil-
dren, his hope failed him, and hee concludes to attend no
longer vpon the Lord, but vovves in his impatience to cut
off the head of *Eliša*. Thus the cauſe of all impatience in
trouble, that driues men to ſeeke deliueraunce by vvicked
and vnlawfull meaneſ, is onely the want of hope.

Againe if yee looke to thofe who in proſperity laye
downe the raines of their affections with all licentiousneſſe
to goe after their desired pleafures, ye ſhall finde the onely
cauſe thereof is the want of hope; *He that bath* (ſaint
John) *this hope in himſelfe, that he ſhall ſee God, purges him-ſelfe, euē as God is pure.* And this our Sauiour teacheſt vs
more cleerly, in the Parable of that Seruant, who because he
thought within himſelfe that his Maſter would not come,
began to beat his fellowes in ſtead of feeding them. So that
the ground of all the Atheiſme of our time, is pointed out
to be the want of hope: there is no ſinne committed but
through impatience; all proceeds of this, that manis vntre-
generat and proud nature cannot containe it ſelfe within the
limits prescribed vnto it by the Lord: hee that is gouerned
with patience, is eaſily kept both in peace and warre from
extremite of affection. If any man prophane like *Eſau*,
ſel his birth-right for a mesſe of pottage, that is, forgoe eternall
life for the periſhing pleafures of this life, it is because
hee hath no hope; and therefore no marauaile if with pati-
ence hee abide not for a better, but rather in impatience
breake after his affections, to embrake thofe things which
are present.

Among all the graces of the Spirit, this prayſe may be
giuen to patience, that it is the keeper of the reſt: if our
patience be not firſt broken, wee cannot be induc'd to the
committing of any ſinne. Siſfull concupiſcence proceſſes
from the impatience of continencie; couetouſneſſe from
this, that wee are impatient of our sober estate. Therefore,
did *Tertullian* cal Patience ſuch a Gouernour of the affaers

Licentiousneſſe
in proſperity
proceeds from
the want of
hope.

Without pati-
ence no grace
can be preſer-
ued.

that concerne God, *Vt nullum opus Deo complacitum perpetuare extraneum à Patientia posse*, that it is not possible for him, who is a stranger from Patience, to doe any worke acceptable vnto God; for impatience is so great an euill, that by it, *optima quaque suffocantur*, the best things which are in man are choked; where impatience hath place, the grace of Prayer is silent. A man in the perturbation of his affection can neither heare any wholsome admonition, nor doe any dutie of loue to them vnto whom hee oweith it; therefore, saith the Apostle, *Ye haue need of Patience, that after yee haue done the good will of God, ye may receive the promise.*

Best medicine
of our present
euils is pati-
ence.

The Christian
be where hee
will, shall not
want cursed
Cananites to
crosse him.

The patience of a Christian consisteth either in a suffering of our present euils, or in a patient expecting of our good that is to come. Our present euils are crosses and afflictions, euils of their owne nature, being fruits of sinne, yet changed vnto vs by the suffering of Christ. These crosses are either such as come immedately from God, or medately from men; when they come immedately from God, wee should receiue them with thankesgiving, as a cup, suppose bitter, yet wholsome, giuen vnto vs out of the hand of our heauenly Physician: where otherwise they are sent vnto vs by the hand of men, we are there also not to suffer our affecti-
ons to be disquieted, by consideration of him who brings it, but glorifying God who sent it, to receiue it with pati-
ence; so *David* not looking vnto *Shimei* the bringer, recei-
ued the cup of his curses as sent from God.

As the *Israelite*s wanted not *Cananites* to be pricks and thornes in their sides; so the godly in this life, liue where they will, shall not want wicked men to crosse them, which are vnto them, as thornes in their sides to stab them, and waken them to call vpon God. The Popple growes in the field of God with the good wheat, neither is any man able in this life to sunder the one from the other, it being the Lords dispensation, that both should grow till the day of haruest, and then the good wheat shall be gathered into the barne.

barne, but the cares shall be bound in sheaues and cast into the fire. In the meane time, let the godly remember that euery wicked man among whom we liue, is a triall of our patience. As a skilfull Artificer vseth Lead to melt Gold, so the Lord vseth the drosse of the earth, which are the wicked, as meanes to purifie and perfect his owne children.

They are rods wherby he corrects vs, they are thornes whereby he wakeneth vs, therefore haue we need to be armed with patience, and to walke circumspectly: the Lord will not haue them now to be weeded out of his field, hee will haue them to remayne in the face of his visible Church to the end of the World, *Patienter itaque auferendum, quod non effestinanter auferendum*, wee must therefore beare that patiently, which we may not sodainly take away. And of this patient suffering our Sauiour hath giuen vs a notable example; hee knew that *Iudas* was a thiefe and a traitor, yet he offered vnto him his blessed mouth, euen then when he came to betray him, he knew that a fearefull woe did abide him, yet did he beare with him patiently, till his time came, for euery wicked man hath a particular day of ludge-ment assigned vnto him, wherein he shall be rooted out, as a noysome weed, by the hand of God, beside that generall destruction which abides them all.

But here, lest vnder pretence of that which I haue said, men foster that Patience which is meeter to bee destroyed, let vs consider what this true Patience is, which here is recommended: we may this manner of way define it out of *Augustine*: Patience is a grace of the Spirit, flowing from Grace and Hope, *Qua equo animo multa toleramus, ne iniqua bona illa deframus, per qua ad maliora perueniamus*, whereby we so suffer things that are euill, that wee forsake not those things which are good, by which we may attaine to those that are better: this excludes foure sorts of men from the praise of Christian patience.

First, it excludes Ethnickes: euen those chiefe Philosophers renowned for Patience; it is true, their ordinate

They are left
for our triall,
& our Sauiour
by his example
teaches vs
how to suffer
them.

What Chri-
stian Patience
is.

Ethnick Philosophers excluded from the praise of true Patience.

beaviour may conuince the vnbridled affections of many professed Christians. In which sense, *Basil* commended *Socrates*: yet cannot their patience deserue the praise of true vertue; for neither did their suffering proceed from the Spirit sanctifying their hearts by Faith, without which it is impossible to please God, nor was the end thereof directed to his glory; albeit, as saith the Apostle, *After a sort they knew him, yet did they not glorifie him*, and though they seemed *Omnivirtutum genere praelari*, to excell in every kind of vertue, yet herein are they conuinced to be vniust, *quod dona Dei non regulerunt ad suum authorem*, that they returned not the gifts of God to the author thereof, but rather abused them to their owne vain-glory; and so failing both in the beginning, as also in that end whereunto they should haue beene directed, they cannot haue the praise of acceptable vertues to God, but are rather to be accounted shadowes of vertues, than vertue indeed. *Quid enim illis cum virtutibus, qui Dei virtutem Christum ignorant?* What haue they to doe with vertue, that are ignorant of Christ, the true vertue of God? *Certe verius Philosophus est amator Dei*: but the most excellent thing that euer they did, flowed rather from a loue of themselues, and their own glory, than from any loue of God.

Worldlings sustaining great distresse for gaine, are also excluded from the praise of true Patience.

The second sort of persons excluded from the prayse of true patience, are worldlings: who howsoeuer they endure very much, and sustaine great distresse in their bodies, and restlesse cares in their mindes, yet haue not this end proposed to them, that by the good which presently they seeke, they may attaine vnto better. Our Sauiour hath recommended to vs that patience whereby we possesse our soules; hee counts not of those sufferings, which men endure that they may possesse things which are without them: for what is that possession worth, whereby men possesse those things which are without them, they themselues being possessed within of worse than themselues? They are called Lords, and are the seruants of seruants; haue Villages, Cities, and mul-

multitudes of men vnder their Commandement, and they themselves are captiued slaues vnder the seruitude of Satan: but that Patience is praise worthy, whcreby we possesse our soules in patience, euen then when we sustaine greatest losse of things that are without vs: yet certainly all those cares of Worldlings, which cause them to endure the necessities of hunger and thirst, the heat of the day, and cold of the night, seeme to be but *licite quodammodo insanie*; that is, lawfull and tolerable furies, if they be compared with others.

This definition doth also exclude from the prayse of this excellent vertue, those miserable Atheists who sustain great fleshe and painfull labours, that they may commit euill. These are they of whom *Salomon* saith, they cannot rest, vnles they haue done wickedly. And of this sort were those *Iewes*, who vowed they would neither eate nor drinke, till they had the Apostles life: and those Pharisaicall spirits, of whom our Sauiour saith, They compasse both Sea & Land, to make one of their owne Religion, and when they haue done, make him ten times more than himselfe the childe of Satan, this is wicked Patience. *Vera enim Patientia est amica bona conscientia, non inimica innocentia*: as in like manner, that losse of goods, want of rest, and enduring of shame, which men suffer to obtaine the sinfull pleasure of their lusts. For patience is not *famula concupiscentia*, the hand-maid of inordinate concupiscentie; but *comes sapientie*, the companion of godly wisdome. And last of all, here is excluded that Patience, by which men in the hardnes of heart, endure most stubbornly the punishment inflicted vpon them for their sinnes, which is, *miseranda potius durities, quam miranda aut laudanda patientia*, rather miserable hardnesse to be pitied, than Patience worthy to be praysed: for then is patience good, when the cause for which we suffer is good: It is not *paena, sed causa, qua facit Martyrem*, Euery strong suffering of torment makes not a man a Martyr, but the good cause for which he suffers: therefore are we commanded

Atheists, who
pine them-
selves to com-
mit euil, exclu-
ded from the
Praise of true
Patience.

manded not to suffer as Murtherers, Theeues or euill doers, but as Christians.

Carnall professors patient when God is dishonoured, excluded from the prayse of true patience.

The holy Spirit hath appeared sometime in the similitude of a Doue sometime in the similitude of fire, teaching vs, &c.

And last of all, from this prayse of Patience, are excluded those professors, who being neither hot nor cold, can suffer with patience to see the Lord dishonored, and not be grieved thereat, fiery in their owne particulars, when they are crossed; but more than colde and remisse in the cause of God: this is not Patience, but effeminate feblenesse. It is the praise of the Angell of the Church of *Ephesus*, that he could not suffer nor forbear them that are euil, and it is the dispraise of *Eli*, that when he knew his sonnes did wickedly he stayed them not. The Lord Iesus the most rare example of Patience that euer liued in the world, was greatly commoued, when he saw the house of God prophane with marchandise: though we be but priuate men, yet the rebukes of those who rebuke the Lord should fall vpon vs: if we loue the Lord, we cannot but be commoued when we see him offended; for no man can suffer that to be contemned which he loueth dearly: if we can doe no more, at least our eyes should gush out riuers of water, when we see how the wicked will not keepe his Law.

But as for those whom God hath placed in publique authority, there is more required of them, because more is giuen them, they ought to plead with an holy anger the cause of gods glory, following the good example of *Moses*, who had his prayse, that he was the most meeke man vpon earth; yet when the Lord was dishonoured by idolatrie, his anger so increased, that he brake the Tables, thereby declaring the people to be most vnworthy, vwith whom the Lord should keepe any couenant, he stamped their Calfe to powder, and executed the Idolaters vnto death. That same holy spirit, vwho once descended in the similitude of a doue, did aftervvard descend in the similitude of Fire, to teach vs his two-fold operation: in some cases he makes those vpon whom he descends like vnto the Doue, simple, meeke, patient, vwithout any gall or bitterness, and that is in offences done

done against our selues: othervise in offences done against our God, he makes vs hot and feruent. Thus farre haue we spoken of Patience, vvhich seeing it is so necessary a grace of the Spirit, vvc are to seek it from the Father of light, from vvhom every manner of good gift doth descend vnto vs.

V E R S E . 26.

Likewise, the spirit also helpeth our infirmities, for we know not what to pray for as wee ought, but the Spirit is selfe makes request for vs, with fighes which cannot bee expressed.

Now followes the second principall argument of comfort against the crosse: the first was taken from the comfort which isto come; this is taken from the present comfort and helpe which wee haue euuen now: albeit affliction bee a burthen heavier then we of our selues are able to beare; yet the Spirit of Christ is present with vs, not as a pifector onely of our sufferings, but as a party-helper of vs in all our afflictions. This Spirit is that Comforter whom the Lord Iesus promised to send; he once descended vpon the Apostles in a visible manner, in the similitude of clouen tonges of fire, and made every one of them to speak with new languages, and doth still daily descend in an inuisible manner vpon the children of God, working in them heauenly motions and spirituall strength, whereby they stand in tentations: this is the summe of the Argument.

Where first we haue to marke, that the Apostle ascribes vnto vs of our own nothing but infirmities; the help wherby we stand, he ascribes it vnto the Lord: & it is to be marke, that when the Apostle ascribeth vnto vs infirmities, he will thereby poynt out vnto vs, that remanent weaknes and debility to doe any thing that is good; our best actions

are

The second
principall ar-
gument of
comfort, is
from that help
which present-
ly we haue in
our trouble.

We are full of
infirmities,
but our helpe
is from the
Lord, who is
present with
vs, not as a
spectator one-
ly, but as an
helper.

The Christian
is freed from
wickednes,not
from weaknes.

Why infirmi-
ties are left in
vs after our re-
generation,

are rather a preasing to doe good, then a perfecting of it. In a godly man his desires are better than his deeds, hee cannot doe the good that he desires, as the Apostle plaine-ly confesseth of himselfe: but the wicked haue their desires worse than their deeds ; for when they haue done most wickedly yet haue they still a desire to doe more , till their tormenting conscience waken them : and so whereas the one sinneth of weakenesse, the other sinneth of wickednesse. Certainly , they who are truly Godly are so farre from wickednes, that if they were such men as they desire to be, and could possibly performe that good which they striue to doe, there would not be such a thing, as a spark of the life of sin left remaining in them. Alwayes we liue vnder this hope, that the Lord, who hath already by his grace deliuered vs from wickednes , will also in his owne good time deliuer vs from our weakenes : he shal make our deeds answerable to our desires, and wee shall become such as may say, Now thankes be to God, for I doe the good which I would.

These infirmities after our regeneration are left in vs, partly as Andidores against our naturall presumption, as we may see in the holy Apostle, who left he should haue been exalted out of measure , was buffeted with the Angell of Sathan: and partly for our prouocation to prayer, that ha-
ving experience of our owne weakenesse, we might runne to the Lord who is the strength of our soule, and seeke his help by prayer: whereunto, otherwise we are very slow by nature, notwithstanding it be the best and most acceptable seruice that vve can giue vnto God vpon earth. Wee haue marked this in experience, that as they who finde not them-
selues bodily diseased , seekenot the Physician ; so he that feeleth not the spirituall infirmities of his soule, cannot pray vnto God to remedy them: the Lord hath vsed the infirmi-
ties of many as holy meanes to make them truly religious, who vvere prophane before, and for these causes are infir-
mities left in vs.

Infirmities.) So the Apostle speakes in the plurall number, because not one, but manifold are the infirmities wherunto we are subiect; whereof there arises to vs a two-fold warning. First, that we take heed vnto our selues, and see where we are weakest, to the end, that there we may strengthen our selues. The Philistines were very carefull to know wherein Sampsons strength lay, to the end that spoiling him of his strength, they might spoile him of his life: but Sathan by long experience knowes our infirmities, and sets vpon vs there where hee knowes that we are weakest. As therefore they who are besieged, looke not soe much vnto the stronger part of the Wall as vnto the weaker, that they may strengthen it: so wisedome craves that we should looke most narrowly to our greatest infirmities. Hee that hath children, albeit he loue them al, yet hath he most respect to the most infirme among them; & he that hath many tene-ments of land, hasteth soonest to repaire, that which is most ruinous; and among all the members of the body, wee care most for those that are weake or wounded. Seeing Nature hath taught vs to take heed to those things which are ours, shall wee not much more take heed vnto our selues? It is euen a poynt of holy wisedome, to consider where we are weakest, and what those sinnes are vnto which we are most subiect, and by which Sathan hath gotten greatest vantage against vs, that so wee may take the more paines to make our selues strong against it.

And after that by Prayer and spirituall exercises, thou hast made thy selfe strong, there where thou wast wont to be weake, yet take heede vnto thy selfe; it is not one, but many infirmities whereunto we are subiect, and the crafty Enemy can very well change his temptations vpon thee; if he be repulsed at any one part, whereat he was wont to enter, he will goe about and secke vantage at another: And therefore seeing our Enemy is restlesse, and the matter hee workes vpon, is our manifold infirmities, let vs walke circumspectly, and pray continually, standing with the whole compleat

Our infirmities are manifold.

We should strengthen our selues most where we are weakest.

Yet so that we remember, that the enemy repulsed at one place will assault another.

Comfort, our standing in tentations past, proues we haue beene supported by a stronger than he is that im^{pe}pugnes vs.

How the holy Spirit beares with vs, and ouer against vs euery burden laid vpon vs.

compleat armour of God vpon vs, that we may resist him. Where, for our encouragement let vs marke, that albeit our infirmities be many, and our Enemy strong, yet in all our conflicts we are not alone, but haue an helper who sustaines vs. And this thou mayst finde in thine owne experience, if thou wilt consider with mee, whereof comes this that so many yeares thou hast endured the battaile against principalities and powers? Is it not of the Lord, whose secret helpe hath sustained thee? How oft hast thou beeene compasfled with fearefull tentations, standing like *Israell* in the red Sea, with mountaines of waters about thee, threatening to ouerwhelme thee? How many times hast thou received within thy selfe the sentence of death, and bin so far cast down, that thou hast thought with *David*, there hath beeene nothing for thee but death, & reiection from the fauour of God? How oft hast thou looked to be swallowed vp of the enemy, & giuen vnto him as a prey? and yet hath the Lord beyond thy expectation deliuered thee from so manifold deaths: Mayst thou not feele that the powers of Hell are not able to quench the spark of light & life, which God hath created in thee? No, no, assuredly if it had beeene in the power of Sathan to haue put it out, it should haue beeene done long ere now: but blessed be the Lord, it is hee who keepes our soules in life, and whose secret grace continually sustaine vs.

The greatnessse of this comfort shall yet appeare the better, if we consider the word here vised by the Apostle, which signifies that he lifts with vs, and before vs in the burthen. We see by daily custom that the burthen which is too heauy for one, is made easie by the helpe of another; two ioyning hand in hand lift vp that which one is not able to doe; and the burthen of Affliction, which to our Nature is intollerable, by the helpe of the spirit becomes portable and easie: for he lifts not onely ouer against vs, but lefft our part of the burthen should ouermatch vs, he lifts also with vs, which the double composition of the word imports: herein

thou

then is our comfort, that the Lord our God is not like vnto other Lords and Masters of the world, if he send vs forth to doe any worke in his name, he goes with vs himselfe to assit vs, what good he commands vs to doe, he helps vs to it, and whatsoeuer croesse he layes vpon vs, he strengthens vs to bear it; being, as I said, euer present with vs, not as spectator onely, but as an actor.

For we know not.) The Apostle this way hauing generally set downe his second principall argument of comfort, proceeds to a particular explication thereof, wherein first hee lets vs see that our infirmities proceed of the want of a spirituall disposition to prayer: and secondly, that the way by which the Spirit helpeth our infirmities, is by the grace of prayer. Prayer then is here recommended vnto vs as a soueraigne remedy agaist all our infirmities. In our heauiest tentations, we get comfort as soone as we get grace to pray, *Ascendit precatio, & descendit Dei miseratione*, when Prayer goes vp, the mercy of God commeth downe: *deiscitur Satan, cum tu ascenderis*, Satan is cast down when thou dost ascend by Prayer. At the Lords commaund the blind sees; the paralitique walkes, the dumbe speakes, the deafe heares, she that was sickle of the Feuer riseth and ministers; then come these commandements out, when thy Prayer preuailes with the Lord, light comes to resolute our debis, comfort to mitigate our trouble, strength to sustaine our weakenesse: Blessed is the man to whom the Lord keepeth open his doore of refuge, that he may lay in the greatest distresse with *Iehosaphat*: *O Lord, wee know not what to do neither is there strenght in vs against this people; but our eyes are toward thee.* for he may bee sure of comfort in time of neede.

Againe, wee learne here, that it is not so easie a thing to pray as commonly men professe, it is thought of many that it is an easie thing to pray; therefore they begin it, and goe through it, as it were a worke of no difficultie: but alas, if we knew our owne naturall inabilitie, and how rare a grace,

Our infirmities proceed from the want of prayer.

Augustine.
*Ambroſe de fuga
ſeculi, cap. 7.*
Wee recouer
our strength
by Prayer.

2 Chron 20, 12.

It is not an
easie thing to
pray.

Act.8.31.

Prayer is a
communing of
the soule with
God.

Our naturall
in ability to
pray is, either
in our corrupt
vnderstanding
by which wee
seeke things
vnlawfull.

Num.16.

grace, the grace of Prayer is, we should not so vainely pro-
fesse in our words, that wee can pray, as earnestly beseech
him with the Disciples, that he would teach vs to pray. As
that Eunuch professed that he could not vnderstand with-
out a guide, so may wee, that we cannot pray without a
guide: it is easie to speake of God, but not so easie to speake
vnto God; he that will speake to God (saith *Ambrose*) must
speake to him in his own language, that is, in the language
of his Spirit.

Prayer, is not a communing of the tongue with God, but
of the soule with God, and of such a soule only as is taught
by the holy Spirit how to pray: it is true the Lord vnder-
stands the thoughts of every mans heart, but the language
acceptable to God, are those motions of the heart which
are raised by his own Spirit, and he that wants this Spirit,
cannot speake vnto God in Gods language. Let this serue
to reforme the corrupt iudgement of many, who thinking
themselues able enough to pray, passe ouer their dayes
without the grace of Prayer: a fearefull punishment of
carnall presumption.

This naturall inability to pray, consists in these: sometime the fault is in our vnderstanding, *fallimur, putantes*
prodeesse quia postimus, cum non present, wee are deceiued,
thinking thole things to be profitable for vs which are not;
so the Iewes not content to be fed with Manna, according
to the Lords dispensation, will haue flesh, which the Lord
giues them, but in his anger: & their posterity not content
with the Lords gouernment, wil haue a King like other na-
tions, which the Lord gaue them, but in his wrath. Of this
sort are they, who send out in stead of lawfull prayers
vnlawfull imprecations against their brethren; crying for the
plagues of God vpon their neighbours, for every small of
fence, in stead of the blessings of God: these are like the
Disciples that prayed for fire from Heauen to burne vp Sa-
maria, not being led by a right Spirit; or rather like vnto
Corah, Dathan, and Abiram, who sent vp to the Lord
strange

strange tire, which at length brought down a strange iudg-
ment vpon them.

Sometime againe wee seeke that which lawfully may
be sought: the fault is not in the vnderstanding, but in the
affection; As when men seeke lawfull things for the wrong
end, or in the wrong place. Of the first (saith Saint James)
*Yee seek & receiue not, because ye aske amisse, that ye may
cōsume it vpon your lusts.* Of the second (saith our Saviour.)
*Seek first the Kingdom of God, and other things shal be cast
unto you.* the Lord is greatly dishonoured, when we seeke
any thing before himselfe: for remedy, let vs remeber these
rules. First, that the thing we seeke be good. Secondly, that
we seeke the greatest good in the first roome. And thirdly,
that the secondary gifts we seeke them to the right end;
namely, that they may be seruants to vs in our seruing of
God onely, and that we abuse them not as occasions of sin-
ning against our God.

And further, we may learne here how little cause either
the Palagian had of olde, or the semipelagian papists haue
now, to magnifie so farre the arme of flesh, as to affirme
that man vni regenerate hath power of his own free-will, to
make choise in things spirituall of that which is good: for
seeing we cannot know what is good for vs, till the Spirit
teach vs, what power haue we of our selues to make choise
of it? It is true that men by the quicknesse of their naturall
wit, haue found out many Arts and Trades, profitable for
this naturall life; so *Iubal* was the first father of them who
play on Harpes and Organs, and *Tubal-Cain* the first in-
uenter of cunning working in braffe and Iron: but as for
spirituall things which concerne the life to come, man is
not able by any power of nature to helpe himselfe therein:
for what can he doe, seeing he doth not vnderstand those
things that are of God?

But the Spirit it selfe makes request. (The Apostle to the
Galathians hath a commentary for these words, when hee
saith, that God hath sent down his Spirit into our harts, by
X which

Or in our cor-
rupt affection,
by which wee
seeke things
lawfull for the
wrong end.
James.4.3.

Mat.6.33.

What good
can we doe by
Nature, seeing
we cannot
so much as
pray for our
selues?

Gen.422.

How the Spi-
rit requests
for vs.

which we cry *Abba father*: the requesting then of the Spirit is no other thing, but his framing of such desires in vs, by which we request God: And hereupon depends the efficacie of the prayers of Gods children: no maruaile they be effectuall to moue the Lord, seeing they are the birth of his owne Spirit, the effect of his owne operation; they come from him, and it is not possible that he can mislike them when they retorne vnto him. If we shall take a view of example of holy Scripture, and Ecclesiastique story, we shall finde that the prayers of the godly haue done many wonderfull things; yea, what is it that seruent prayer hath not done?

Abrahams prayer opened the barren wombes of *Abimelechs* houshold, and closed vp the hands of the Angels who went to destroy Sodome, they could bring downe no fire vpon it, till *Lot* was remoued out of it. The prayer of *Moses* parted the red Sea, and vvas more forcible to ouerthrow the army of *Amaleck*, than al the vveapons of Israel. The prayer of *Joshua* made the Sun stand still in the firmament; and *Samuels* prayer brought lowd thunder, flaſhing fire, and heauie haileſtones vpon the Philistims. *Eliab* by prayer closed the heauens for the ſpace of three yeares and ſixe moneths, and opened them againe. And this Example Saint *James* applies to every godly man, that we ſhould not thinke they did theſe things by the priuiledge of their perſons, rather than the efficacie of their prayer, hee ſhewes that *Elijah* was a man ſubiect to the ſame infirmities wherunto wee are ſubiect, and that the prayer of any righteous man availes much, if it be ſeruent, no leſſe than his: though we worke not by prayer ſuch exterrnall miracles as he did, yet doe we by it draw dovvn inward grace, bringing light to the blinde, life to the dead, & make a vvonderfull change by repenteance: a vvork full of miracles indeed in them vwho obtaine it.

In like manner it is vvritten, that *Aurelius Antonius* in his expedition againſt the *Germanes*, had in his armie a legiou-

Examples in
holy Scripture
proving the ef-
ficacie of pray-
er.

Examples in
Ecclesiastickē
history.

legion of Christians, who by their earnest prayer vnto God, obtained raine for refreshment of his armie, when it was like to perish with thirst; as likewise fearefull thundring against their enemies: for which hee then called that legion *reparabolans, fulminatrix*, the thundring hand. Thus in all ages hath prayer beene so forcible, that it hath sometimes altered the very course of Nature without, and at all times bath changed the course of corrupt nature within, in such as had it.

Where if the children of God, who are of tender conscience, obiect vnto me that the more I speake of the efficacie of Prayer, the lesse is their comfort, considering that of a long time they haue called vpon the Lord, and can find no relief of their trouble: let them remember that in this temptation they are not without companions, godly men haue beeene exercised with the like before them. *David*, a man after Gods owne heart, complaines oft times to the Lord, that he was hoarse with crying; and that albeit he continued his Prayer day and night, yet the Lord was to him as one that is deafe, and would no more be mercifull vnto him; but at length hee is alway compelled to burst out into glorious thanksgiving, praysing the Lord that hath heard his voice: and not onely so, but he hath left this which he found in his experience to be true, as a bulwarke of our faith vnto all posterity. *Surely the Lord will not faile his people, nor forsake his inheritance. He endureth but a while in his anger, but in his favour is life. He is the most high God that performes his promises toward me.* Howsoever in our trouble we thinke many times that he hath forsaken vs, yet will he returne and reviue his worke in vs, and not faile to fulfill the desires of them who feare him. Thus looking vnto *David*, let them not think euill to be tried with the same temptation by which *David*, a man beloved of God was tried before them, and consider that there is a difference betweene delaying and denying: the Lord for a time delays that which he will not deny; *Non ut neges, sed ut commendes sus dona.*

Comfort for
the godly
when they
pray and are
not instantly
answered.

1. SAM. 12.10;
2. 13.

Augustine.

Chrys in Mat.
Hom. 10.

If the Lord refuse that which we will, it is because it is not for our Weale.

And the refusall of any thing to his owne, is not without the grant of a better.

Act 5.6,

7,

8.

& again. *Tardius dando quod petimus, instantiam nobis orationis indicit.* The Lord when he is slow to give that which we aske, doth it onely that he may commend his gifts vnto vs, and make vs more instant and earnest in prayer.

For the better vnderstanding of this, let vs distinguishe our petitions: sometime wee seeke those things which are not so expedient for our selues to be granted as refused vnto vs, and in these *non audiit nos ad voluntatem, vt exaudiat ad salutem.* the Lord regardeth not thy will, but thy weale. The Apostle buffeted by an angell of Satan, besought the Lord to remoue that tentation from him, but obtained not his will, the Lord saw it was not for his weale: and not onely doe we read that men beloued of God, haue beene refused in mercy, but others haue had their petitions granted in anger: which we may see not onely in the Israelite, who obtained flesh when they sought, but in his anger; but also in those damned Spirits, who sought license of the Lord Iesus to enter into Swine, and obtained it, but to the greater augmentation of their wrath.

If therefore thy petition vnto God bee for a thing absolutely necessary to thy saluation, be assured that howeuer the Lord delay it, he shall not simply refuse it: and if otherwise thou craue a thing not absolutely necessary for thee, if the Lord refuse to satisfie thy will therein, it is that he may do according to thy weale. When the Disciples asked Iesus of the resurrection, *Lord, wilt thou at this time restore the kingdome of Israel?* he satisfied them not in that which they craued; *It is not for you (faith hee) to know the times or seasons which the Father hath put into his owne hand:* but another thing meeter for them, and lesse craued of them, he promised vnto them: *But yee shall receiue power of the Holy Ghost, when he shall come vpon you, and yee shall be witnessses vnto me.* A comfortable answere indeed, an exchange most profitable for vs, and we rest content with it; *So be it, euens so be it, O Lord, giue vs thine holy Spirit, and deny vs any other thing thou wilst.*

And

And of this againe we learne, that we liue onely by mercy, for not onely those things which we obtaine by prayer, are begged by vs, and giuen by God, *For what hast thou O man that thou hast not received?* But we see here that prayer it selfe, whereby we get all things, is also a gift of God: if we wanted not of our owne, we would not seeke of another by prayer, and if we could also pray for our selues, we needed not another to teach vs. *Etsam ipsa Oratio inter gratie munera reperitur;* it is the Lord who commands, and worketh in vs both the will and the deede: vnto him therefore belongs the prayse of all.

Wee haue heere also to consider a great comfort for the godly, who are offtimes redacted to that estate, that there is none among men to speake for them: *Jeremy cannot find out Ebedmelech,* neither haue the Prophets of the Lord one *Obadiah* to hide them: *Daniel* had none to speake for him, al stands vp that had credit, to procure that he may be cast into the den: those that shoulde be friends, ofteentimes become foes to the seruants of God, but euen at this time their comfort is, that not onely they haue Iesu the Iust, an Aduocate for them at the right hand of his Father, but haue also the Spirit of the Comforter within them, an Intercessour for them.

Miserable therefore must they be, who bend their tongues to speake against those, for whom the holy Ghost maketh request vnto God: that rebuke which the Prophet gaue to *Iehosaphat*, when he went out to helpe wicked King *Ahab*, *wilt thou help the that hate the Lord?* we may turn to those in our time, that are enemies to the Children of God. Will yee hurt them, whom the Lord helpeth? The children of God in all their infirmities, haue the holy Spirit for their helper; what euer man speakes against them, hee maketh request vnto God for them. It cannot then otherwise bee, but in the end comfort must be to them, & confusion vnto their enemies. That Oracle which *Zeresh* gaue to *Haman* her husbād; shal assuredly prove true vpō al the enemies of

Prayer which obtaines all other gifts is also a gift of God, therfore the praise of all is due to the Lord.

1 Cor. 4.7.

Comfort for the godly, whē no man will speake for them they want not Intercessours.

Miserable are those, who bend their tonges against them, for whō the holy Spirit makes request.

2, Chron. 1.8.

Eph.

God in word or deed. If *Mordecas* bee of the seed of the Iewes, thou shalt not fail to fall before him. If *Eziah* be the man of God, though not a fire from heauen, yet doubtlesse a wrath from heauen shall ouertake his enemies. Onely let those who are troubled by the malice of wicked men, make sure vnto themselues that they haue the spirit of grace, and of glory resting in them, partaker with them of their afflictions, and then let them be assured, that either their enemies shall become their friends, or then the righteous Lord shall render vengeance vnto those that trouble them.

No malice of
men can cut
off the intelli-
gence of a
Christian with
the Lord.

With sighes.) Last of all wee learne here, that the godly haue an intelligence with the Lord their God, which no power of man is able to cut away. For how euer they may be separated from the company of men, and locked vp in vnaccessible places, yet can no man hinder their access vnto God, and speaking with him: yea, suppose they should cut their tongues out of their heads; for it is not by words, but by sighes they make request vnto God, and their sighes may well be increased by trouble, but cannot be destroyed. And herewith also let the children of God comfort them-selues, when they are brought vnto that extremitie, that neither eye, hand, nor tongue, can serue them in prayer; let them looke vnto good King *Ezekiah*, who being so weakened with bodily diseases, that he could not speake distinctly vnto God, yet his mourning like a Dowe, and chattering like a Swallow, entred into the Lords care, and brought backe a comfortable answere to him.

VERSE

VERSE 27.

But he that searcheth the hearts, knoweth what is the meaning of the spirit, for hee makes request for the Saints, according to the will of God.

Est any man should thinke the sighes of the godly of little auaire, because the Apostle saith, they cannot bee exprest, the Apostle here obuiates the doubt, shewing that albeit wee cannot expresse them, yet the Lord to whom they are made, hee vnderstands them: for hee knowes the meaning of the spirit. Wherein first occures to bee marked this description of God: he is called the searcher of hearts. Many glorious stiles are giuento the Lord in holy Scripture, and among the rest this one, importing his great soueraigntie ouer all his creatures: many of his properties, after a sort are communicable to the creature; but this is no way communicable: none but the Lord tries the reynes, and searches the heart. And in this the Lord is brought in reioycing, *Am I a God neere hand, and not a God farre off? Can any hide himselfe in secret places that I shall not see him? Do not I fill heauen and earth?* As for man, he is oftentimes so blind, that he seeth not those things which are neare him, no more than *Hagar did the Well that was before her*: and how then shal he see things, which are farre from him? He seeth not things which are plaine and revealed, farre lesse can he vnderstand those that are couered. Old *Isaac*, when his eyes waxed dim, was so deceiued, that he took *Jacob* for *Esaia*, but the *Ancient of dayes*; who heares without ears, and sees without eyes, cannot be so deceiued. *Samuel* may looke vpon *Eliab*, and that hee should be King, because of his likely personaige, but the Lord can tell him, This is not the man: for man beholds the countenance, but the Lord regards the heart.

Of this we haue first to learne a lesson of true godlinesse that seeing the Lord searcheth the heart, it becommeth vs

It is a stile en-
ly competent
to God, that he
is the searcher
of hearts.

Ier. 23. 23.

Let not man
therefore sin
vnder hope
of secrete.

Esay 29.15.

*Psal 94.8,9,
10,11.*

But let the eye
of the Lord be
an aw-band, e-
uen in secret
to keepe vs
from sinne.

in all our wayes principally to looke vnto it. It is in the most part of men an argument of their Atheisme, that they looke curiously to the decking of the body, which falleth vnder the eye of man, but regard not the hid man of the heart, which falleth vnder the eye of God. And againe, we learne here, that it cannot be without great contempt to God, to sin against him vnder the hope of secrete; it is with thy sin to ioyne a mocking of God: for in effect thou sayest with the Atheist, The Lord seeth not. A most high sinne against his Maiestie, whereby thou doest all thou canst to pull out the eyes of the Lord, that hee should not see, or at leastt thinke so of him in the false conclusion of thy darkened mind. No maruaile therefore, that against such as thou art, the Prophet threaten that fearefull curse: *Woe bee to them that seeke in deepe to hide their counsell from the Lord: their works are in darknesse, and they say, who seeth vs? or who knoweth vs? Your turning of deuices, shall it not be esteemed as the Potters clay? For shall the worke say to him that made it, He made me not? Or the thing formed, say of him that fashioned it, He had none understanding? Understand, yee unwise among the people, and ye fooles, When wil ye be wise? He that planted the eare, shall he not beare? Or he that formed the eye, shall he not see? Hee that teacheth man knowl-edge, shall hee not know? Certainly, the Lord knoweth the thoughts of the heart of Man, that they bebut vanitie.*

Let vs therefore sanctifie the Lord God of hosts in our heart, let vs never seeke to hide our wayes from him, for that it is impossible: let vs learn of *Henoch* to make our liues a walking with God; and with *David*, let vs alwaies set the Lord before our eyes: so in the midst of our owne house we shall walke in the innocency of our heart: where there is no eye of man to make vs ashamed, the reverence of God shall keepe vs from sinne. The feare of carnall men, is the countenance of men: what restrained *Abner* and made him unwilling to slay *Ajabel*? If I doe it (said he) how shall I hold up my face to thy brother *Ioab*? but the awe of spirituall men

men is the countenance of God: this restrained *Joseph*, that in secret he durst not commit adultery, and it was his reason to perswade his brethren, *I feare God, and therefore dare do you no evill.* Certainly this is onely true godlinesse, when we liue so as vnder the eye of God, that the reuerence of his invisible Maiestie restraines vs from doing those sins which otherwise we might doe vnkownne, or at least vncontroled of men.

And so much the more let vs endeouour to attaine to this holy disposition, because howsoever our corrupt Nature cannot hide her crooked wayes from the Lord, yet shee desires and striues to doe it; and if her deeds and thoughts be brought vnto the light, it is sore against her will: but the Children of God, renued by grace, willingly present their hearts to God, that he should looke vpon them. And this the Apostle points out here, when hee saith, that not onely God knowes the heart, but that he searcheth the heart. Searching is the inquisition of a thing which is hid and couered and imports the contrary corruption of our Nature, which seekes to hide and obscure it selfe from the Lord. As *Adam* presently after his fall sought to couer his nakednesse with Figge-tree leaues, so hath hee transmitted this heritable euill to all his posterity, that when they haue done wickedly they doe what they can to couer it: But in vain, for the Lord is such a searcher, from whose eyes no man can hide that for which hee makes inquisition. *Laban* searched the Tent of *Jacob* for his Idols, and could not find them though they were there: but what the Lord searches hee shall find out. If *Sam* hide himselfe, the Lord can tell the people that he lurkes among the stuffe. As a light where it comes makes things to be seene which were hid in darknesse, so the Lord when he searches, saith hee will search with lights; to tell thee, that were thy deeds never so secret, he will make them manifest. Let vs not therefore like the prophane Atheists, seeke to hide our secrets from the searcher, but let vs liue as in the sight of God.

The sonnes of
Adam seeke to
hide them.
selues from
the Lord.

But in vain.

Nei-

The heart only makes the difference between the true Christian and counterfeit.

It is in great wisdome that God hath locked vp the heart of one man from another.

Neither is it without great cause, that the Lord passing by other things, looketh only to the heart, the heart being the essentiall difference that distinguisheth a true Christian from a counterfeit: for outward exercises of godlinesse, the Hypocrite in appearance may match the holy one. Yee shall see *Cain* sacrificing no lesse then *Abel*: yee shall see *Ezau* seeking the blessing with greater crying, and moe teares then *Jacob*: and *Saul* shall confesse his sinne no lesse than *David*: and *Ahab* shall humble himselfe in Dust and Ashes, more penitent-like than *Ezechiah*: the Pharisee shall bee more abundant in fasting and giuing of almes, than the Publican. As he that doth paint a faire fire, may paint the colour and the forme of the bowing flame thereof, but can no way paint the heate thereof: so an Hypocrite can looke like a Christian, speake like a Christian, and in outward actions counterfeite the Christian, but can never attaine to the Christians heart: therefore is it that the Lord most of all delights in the heart, and wee also most of all should take heed vnto it, to keepe it holy.

Besides this, that the Lord hath locked vp the heart of one man from another, and hath reserued the knowledge of the heart to himselfe only, the Lord hath done it in great wisedome: for seeing that man diuided himselfe by sinne from God, their hearts, by nature, are so discordant among themselves, that if their hearts were as manifest to others, as their faces, there could not be a fellowship nor societie entertained among men. Looke how many men are in the World, there are as many sundry iudgements and wils, every man hauing a Kingdome in his brest, and so carried away with a desire of his owne super-excellencie, that hee seeketh the aduancement of his owne will, with the ouerthrow of all others, whose will is not agreeable to his, if hee might attaine vnto it. Againe, the heart of man is such a bottomlesse fountaine of wickednesse, that if it were manifested, the World should be infected with viler abominations, than any that yet are knowne in it: for if the tongue, which is

but

but a little member of the body , when it comes out but a small part of that filth which abounds in the heart , be so forcible as to corrupt the honest minds and manners of the hearers, what should be done if the heart it selfe were layd open , which is by nature but a stinking puddle, and filthy store-house of all iniquity ?

And further, for the comfort of the w hole Church of God and every member thereof, let vs marke the soueraignty of our God ouer all his creatures in these two, that not onely he is vpon their secrets whether they will or not, for he sits in their hearts, but also hath soueraigne commandement ouer them, so that he can when he wil, & wil when his glory requires, either take their hearts vtterly from them, or turn their owne hearts against themselues, as domestick euemies to torment them. And as for the first , it is manifest out of this place, that the Lord sitteth vpon the secret counsell of the wicked ; for he searcheth the heart. It was a great discouragement to Benhadad, king of Aram, that the secret conclusion, which he laid with his Captaines in his cabinet counsell , concerning the ordering of his battels against Israel, were discouered as they were concluded, by Elisa the Prophet, vnto the King of Israel, and who revealed them to Elisa, but the Lord our God? who sits as Moderator in the counsel of the wicked, whether they wil or not, to ouer-rule their determinations , and direct them to their owne end, which is the glory and good of his Church. Let our Enemies then take counsell and conspire together as they will, hee that doth sit in the heauens shall haue them in derision. The counsell of the Lord shall stand, and what he hath decreed shall only come to passe: let vs therefore rest in them.

It were good for men to consider this, that albeit man be sustained and vpholden by his owne heart, so that no other thing can help him if it fayle him, yet it is in the Lord's power to doe with it what he will. How oft haue we seene that the Lord being angry at man, passing by all the members of his body, and leauing them whole and sound , hath stricken

The Soueraignty of God ouer man, appears in this that he is vpon the seerets of their hearts.

Man hath but his heart to hold him vp, and God can take it from him when he will.

Dan.4.6.

We haue need
of great reue-
rence in prayer,
seeing wee
speak to him
who searcheth
the heart.

Psal.139.23.

stricken the heart with such terrous, that most valiant men hauing eyes, could not see, hauing a tongue, could not speake, hauing hands, could not strike to defend theselues, & hauing feete, could not doe so much as runne away; their hart being taken from them by God, they are left in a strait and comfortlesse estate. But farre more miserable are they, when the Lord turnes their own hearts against theselues and makes them a terror to theselues. A fearefull example whereof wee haue in Belshazzar, who seeing nothing without him, but the figure of a hand, which stirred him not, was so stricken and pursued with his owne heart within him, that his flesh trembled, his countenance waxed pale, his knees smote one against another. If man considered this he would be loth to prouoke the Lord vnto anger, seeing he can neither sustaine the wrath of God, nor eschew it.

Moreover, we are taught here, seeing our prayer is a conference with him who searcheth the heart, that wee should alway pray with our heart; for otherwise if we draw neare him with our lips, our heart being farre from him, he will curse vs as deceiuers, that hauing a male in our flocke, doe sacrifice a lame thing vnto the Lord: that is, in stead of the seruice of our harts, do offer vnto him the seruice of our lipps. The Lord hath no delight in the sacrifice of fooles, who are rash with their mouth to vtter a thing before him, not considering that he is in heauen, & they are vpon earth; the mouth may reach to men who are beside vs, the heart onely may reach to God who is aboue. It was a very godly protestation that David made, *Try me O Lord, & prove my thoughts in the night*, and see if at any time I haue spoken that to thee with my mouth, which I haue not thought with my heart: and albeit we haue not as yet attained vnto it, yet it is that holy sincerty whereat we shoulde hym in all our Prayers, so to speake vnto God, that our conscience may beare vs record that we lye not, and that wee haue spoken nothing with our mouth, which wee haue not thought with our heart.

Wee

We are therefore for the right ordering of our prayers, to take heed to these three things. First, preparation before prayer. Secondly, attention in prayer. Thirdly, reverent thanksgiving after prayer. As for the first, as *Moses* and *Joshua* put off their shooes before they came neere the Lord, so are we to remove out of our hearts yncleane cogitations, and affections, whereby wee haue trod in the filth of sinne, before we pray; for those are never lawfull, but most vnlawfull in the time of prayer. As for worldly cogitations they are sometimes lawfull, but never in the time of prayer. As *Abraham* vseid his Asses to serue him for his journey, but when he came to Mount *Moriah*, the place of the worship; he left them at the foot of the hill; so the thoughts of the World are sometime tolerable; if we vse them as seruants, to carrievs through in our iourney, from the Earth to Heauen, but we must not take them with vs into the holy place wherein the Lord is to be worshipped.

To helpe vs to the preparation before prayer, let vs consider: first, that he to whom we speake is the Father of light, and wee are by nature but the children of darknesse; call therefore vpon him in the sinceritie and vprightnes of thine heart; for he loues truch in the inward affections: secondly, he is the Father of glory, come therefore before him with feare and reverence, for thou art but dust and ashes: thirdly, hee is the Father of mercy, repente thee therefore of thy sinnes, and then draw neere with a true heart, in assurance of faith.

The second thing requisite, is attention in prayer: the Lord to whom we speake is the searcher of the heart, and therefore we should beware that we speake nothing to him with our mouth, which our heart hath not considered. For it is a great mockery to the Lord, to desire him to consider those petitions which wee haue not considered our selues; wee scarcely heare what we say our selues, & how then shall we craue the Lord may heare vs? We finde by experience that it is not an easie thing to gather together in one, and keepe

Three things
to be obserued
in Prayer.

1.
That prepara-
tion go before
it.

Motives to
preparation.

2.
That there be
attention in
Prayer.

uited the powers of our soule in prayer vnto God, Satan knowes that the gathering of our forces is the weakening of his Kingdome, and that then we are strongest, when wee are most seruent in prayer; and therefore doth hee labour all that he can to slacke the earnestnesse of our affection, and so to make vs more remisse in prayer, by stealing into our hearts if not a prophane, at least an impenitent cogitation: so that vntlesse we fight without ceasing against the incursion of our enemy, like *Abraham* driving away the ravening birds from his sacrifice; vntlesse we expell them speedily, as oft as they come vpon vs, it is not possible that we can certayne conference with God by prayer.

3.
That after
Prayer there
be thanksgiv-
ing to God.

The curse of
Moab is vpon
profane men,
they pray and
prevale not.

And thirdly, after thy prayer thou shouldest come away with reverent thanksgiving. It is the fault of many careless worshippers, they goe vnto God as men goe to a Well to refresh them when they are thirsty; they go to it, with their face toward it, but being refreshed, they returne with their backe vpon it: euen so doe they sit downe to their prayers without preparation, powre them out without attention & deuotion, and when they haue done goe away without reverent thanksgiving: whereas indeed every accessse to God by Prayer, should kindle in our hearts a new affection toward him, if we consider that when we pray, and get any accessse, so oft are we confirmed in this, that hee who hath the keyes of the house of *David*, and opens and no man shuts, hath opened to vs an entrance to the throne of grace which shall never be closed againe vpon vs: whereof there should arise in our hearts a daily increase of ioy, which should make vs to abound in thanksgiving.

Makes request for the Saints. () We haue further to learne, that none are partakers of the Grace of Prayer, but men sanctified in Christ Iesus: the Spirit requestes for Saints, not for prophane and impenitent men, howsoeuer sometime they babble for themselves, yet are their prayers turned into sin. The curse of *Moab* is vpon them, they pray and prevale not. As without sanctification we cannot see God, so without

without sanctification we cannot pray to God : every one that calls on the name of the Lord , should depart from iniquitie. Doe we not feele it by experience , that the further we goe from our finnes, the neerer accessie we get vnto the Lord : and on the contrary, doth not the Lord protest against his people the Iewes? *Albeit ye make many prayers, yet I will not heare you, for your bands are full of bloud. Will you steale, murther, & commit adultery, and come & stand before me in this house where my name is called vpon, before your eyes? Behold, when I see it, and will for this cause cast you out of my sight.*

*Esa.1.15.
Ierem.7.9.*

But here seeing it is for Saints onely that the Spirit requests ; what shall then become of mee, may the weake Christian say , who am the chiefe of all sinners? To this I ansyvere, that in vs who are militant here vpon earth, both of these are true ; we are sinners, and we are Saints, but in sundry respects. If wee say wee have no sinne we lye, and the truth of God is not in vs. And if our aduersary say that there is nothing in vs but sinne , he is also a lyar. That therefore we may know hovv these are to be reconciled, let vs consider that the Euangelist Saint John saith, *He that is borne of God, sinneth not : and in the same Epitile speaking also of men that are regenerate and borne of God, he saith, If wee say we have no sin, we deceiue our selues.* The Apostle Saint Paul speaking of himselfe in one and the selfe same place, affirmes, *That he did the euill which he would not, & yet incontinent he protestes, That it was not he, but sinne dwelinge in him.*

Seeing the Spirit requests for Saints onely, how shall wee know that he requests for vs who are sinners?
I John 1.8.
I John 5.18.

Rom 7.15-17.

The resolution of this doubt will arise by considering that in the Christian man are two men , the new man, and the olde ; the one the workmanship of God, the other the workmanship of Sathan; the one but yong, little and weake in respect of the other , like little *Danid* compared to the Gyant *Goliath*. Yet the new man who is weakest hath this vantage, that he is dailie growing, wherasse the other is dailie decaying ; the life of the new man waxeth stronger and stronger

In the Christian man are two men, the new, and the old.

God judges of
the Christian
by the New
man & not
by the old.

Num. 23.31.

Rom. 7.14.

How it is to
be understood
that he who is
borne of God
sinneth not.

Stronger, the life of the olde man weaker and weaker, the one tending to perfeccion, he other wearier to a small de struction.

Now the Lord in judging of the Christian, looks not to the remanents of sinne in him, which are dayly decaying, but to the new-workmanship of his owne grace in him, which is dayly growing; according to it he esteemes, judges, and speaks of the Christian; from it he giues vs these names, as to cal vs *saints, righteous, &c.* not counting with vs what we haue beeene, neither yet weighing vs by the corruption of sinfull nature which remaines in vs, but according to the new grace which in our regeneration he hath created in vs: *He sees no iniquity in Israel, & it is his prayse to passe by the transgressions of his heritage.* But the Christian by the contrary in judging of himselfe, he lookest most commonly to that whereunto the Lord lookest least, his sinnes are euer before him, the olde man is continually in his sight as a strong and mighty Gyant, whose force he feares, vvhose tyranny makes him to tremble, and by whom he findes himselfe detained vnder miserable thraldome farre against his will, & therefore all his care is how to subdue his tyrannie, how to quench his life, and shake off his dominion in this Warfare: he sighes, complaines, and cries vnto GOD with the holy Apostle; *O miserable man, who shall deliver me from the body of sin!* But because so long as this old man hath a life, he never rests to send out sinfull motions and actions, which do greatly grieve the children of God, therefore is it that he esteemes himselfe a miserable creature; yea, and the chiefe of all sinners. Thus ye see how it is, that God accounts his children *Saints*, and they account themselves *Sinners*.

Where againe Saint John faith, that *He who is born of God sinneth not*, and yet that *He who faith he hath no sin is a lyer*, both of these is true. *He that is born of God; that is, the new man, sinneth not*: for sure it is that all the sinnes which are committed by man, are either done without the knowledge of

of the new man, his understanding being as yet so weake, that he doth not know every sinne to be sinne, or then if he know them to be sinnes, they are done without his consent or approbation, yea they are done sore against his will, so that the *New man* in the sins which are done in the body is a Patient, not an Agent.

So that as an honest man captiued by violence, and against his will, is compelled to behold wicked and abominable deeds, which he would not so much as looke to, if hee were free: so is the *New man* detained in the body as a captive, and compelled to looke vnto that which he loues not; that is, to the sinfull motions, vnruley lusts and affections of his corrupt nature, whereunto he consents not, but protests agaist them, and for their sakes becomes weary of sojourning in the body, so that *Joseph* was not more weary of his prison, nor *Jeremy* of his dungeon, nor *Daniel* of the company of Lions, nor *David* more weary of his dwelling in the tents of *Kedar*, then is the *New man* weary of his abiding in the body. He is like *Lot* in *Sodome*, whose righteous Soule was vext day by day, by hearing and seeing the vncleane conuersation of the Sodomites: he is like *Israel* in *Egypt*, kept in most vile flauery by the tyranny of *Pharaob*, fighing and crying: hee is like the godly *Jewes* holden in captiuitie in *Babel*, many things they saw there done, to the dishonour of God, which they no way approued; and many things they would haue done, that they had no liberty to doe. So this new man perceiues many sinfull motions and actions brought in vpon him by a superior power, which are a grieve vnto him, and vexation of his spirit.

And this is the greatest comfort of the *New man*, that whatsoeuer good he doth, hee doth it with ioy: and on the contrary, euill that is done in the body, it is a grieve to him to see it, yea, he protests against it; *O Lord, this is not I, but sin that dwells in me, thou know'st I like it not, I allow it not, I wish from my heart there were not done in mee any thing that might offend thee.* Onely happy, and thrice happy is

The new man
liues in the bo-
die like *Lot* in
Sodome.

Psal. 126.5.

Reioycing
when he doth
good, grieved
when he doth
euill:
Rom 2.15.

the man, who with the holy Apostle is able to say so. Thus yee see in what sense the godly are said by the Euangelist in one place not to sinne, and in another not to be without sin. The Lord worke this holy disposition in vs, that the life of sinne may daily be weakened in vs.

We should not present petitiones to God, which are not according to his will.

According to God.) We haue last of all to marke here, that those petitiones which flow from the Spirit, are according to Gods will, and therefore as concerning temporall things, because we know not absolutely what is the will of God, whether health, or sicknesse, riches, or pouertie be most expedient for vs, we are to pray with a condition, if it be his wil, but as for those things which are directly against his wil, it is a great mockery, if it be done with knowledge, or otherwise a grosse impietie to seeke them from him. It is written of *Visellius* that one of his friends asking from him a certaine thing which hee refused, and being impatient of the refusall, did say to him, what auileth thy friendship to me, if I cannot obtaine that which I craue & returned backe to his friend this answere, And what auileth to mee thy friendship, If for thy sake I must doe that which becomes me not? If such equitie be in a mortall man that he will not grant an vnlawfull thing, even to his tender friend, how much more are we to thinke that it is in the Lord our God? Away therefore with these cursed and abominable sacrifices, as to present vnto the Lord petitiones which are not agreeable to his holy will.

A Christian hath accessse to the priuie Chamber of the great King, euer when hee pleaseth.

And last, to conclude this, that wee may be encouraged to prayer, let vs consider what excellent priuiledge this is, that the Christian as oft as hee pleaseth, hath libertie to speake vnto the Lord his God. The *Perfians* thought it a piece of their silly glory, not to grant accessse easily vnto their subiects, yea, not to those of most noble ranke; therefore yee see how afraide *Hester the Queene* was to goe in vnto the King vsurper for. But the Lord our God, King of Kings, proclaines vnto vs free accessse, as oft as we are disposed to call vpon him, ready at all times to extend the scepter of

of his peace towards those who seeke him in Spirit & truth. Yea, though with *David* thou preuent the morning, and rise at midnight to call vpon him, thou shalt find him, euen then waiting vpon thee: *Inuenire potes, preuenire non potes,* Come when thou wilt thou maist find him, but canst not preuent him. Let vs therefore vse our liberty well, and see wee neglect not to begin in time our acquaintance with the Lord by frequent speaking vnto him, if so bee wee looke hereafter for euer to remaine with him.

VERSE 28.

Also we know that all things worke together for the best to them who loue God, euen to them who are called according to his purpose.

Now followeth the Apostles third and last principall argument of comfort, taken from the prouidence of God, which so ouer-ruleth all things that fall out in the World, that he causeth them to worke together, and that for the best vnto those who loue him: and among the rest, our afflictions are so farre from being prejudiciall to our saluation, that by the prouidence of God, which is the daily executor of his purpose, working all things according to the counsell of his will, they become meanes helping vs forward to that end: namely, conformity with Christ, whereunto God hath appointed vs. The comfort is suminarily set downe in these words; *All things worke together for the best, to them who loue God:* the confirmation thereof is broken vp in these words, *Euen to them who are called according to his purpose;* and the explication is subioyned in the two subsequent Verses.

Also,) That is, beside all the comfort which I haue giuen you before, I giue you yet this further: not one but manifold are the comforts which the Lord hath discouered for his children in holy Scriptures. Many are the troubles of the righteous, but the Lord deliuers him out of them all: that is,

The third
principall ar-
gument of co-
fort, is from
theprouidence
of God, wor-
king all things
to the good of
his owne. .

Manifold bles-
sings of God,
are vpon the
godly.
Psal 34:19.

1 Cor. 10.13.

Zach. 1.21.

If the first
fruities of our
comfort be so
sweet, what
shall the full
mass be ?

None but a
Christian can
know the my-
steries of the
Gospell.
1 Cor. 9.11.
1 Cor. 2.14.
1 Cor. 2.5.6.

for every trouble the Lord hath a seueral deliueraunce. *Every* tentation (faith the Apostle) hath its owne issue: every horne that riseth against vs to push vs, hath an hammer attending vpon it to represe it (faith the Prophet.) *Ezra* mourned on *Isaac*, albeit he was prophane, yet he cried pittifullly; *Hast thou but one blessing, my Father?* But we, with the holy Apostle may bleffe our heauely Father, who doth so comfort vs in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abound through Christ: The store-house of his consolations can neuer be emptied.

The Lord our God hath not dealt niggardly nor sparingly with vs, but a good measure of consolation, pressed downe and running ouer, hath he giuen vs in our bosome, his holy name be prayed therefore. And yet how little is all this, which now we receiue, in comparison of those inestimable ioyes prepared for vs, the like whereof the eye neuer sawe, the eare neuer heard, the heart did neuer understand? Surely the greatest measure of comfort we haue in this life, is but the earnest-penny of that principall, which shall bee giuen vs hereafter: if the first fruits of heauenly Canasni be so delectable: how shall the full masse thereof abundantly content vs, when wee shall behold the face of our God in righteousness, and shall be filled with his image, and with that fulnesse of ioy which is in his presence, and those pleasures which are at his right hand for euermore!

We know. If ye ponder the Apostles words, ye shall find that by an Emphasis hee restraines this knowledge to the Children of God, excluding worldlings and naturalists from it: *The spirituall man discerneth all things, but he himselfe is iudged of no man. A naturall man cannot understand the things that are of God.* The Gospell is wisdom indeed, But wisdom in a mystery, and wisdom among them that are perfect. Every Article of our Faith, and poynt of Christian doctrine, every priuiledge of a Christian is a mystery: no mannaile therefore that the Gospel be foolishnes to the natural man who perisheth, the excellēt things of Christianity can

can hee know of none, but those who posseſſe them: the value, or rather vanitie of earthly Jewels hath beeene better knowne of ſcaine who never had them, than of others who haue enjoyed them: but the Jewels of Gods children, ſuch as *Peace, Righteouſneſſe, and ioy in the Holy Ghost*, can bee knowne of none, but of him who doth posſeſſe them: the *new Name*, none can know but he who hath it, neither can any man know the ſweetneſſe of *hid Manna*, vntiſle hee taste it.

If you goe, and ſpeakē to a Worldling of inward peace, and ſpirituall ioy, or of the priuiledges of a Christian, yee ſhal ſeeme to him a *Barbarian*, or one that ſpeakes a ſtrange language, which he doth not vnderſtand: or if hee himſelfe ſpeakē of them, as lie hath learned by hearing, or reading, yet ſhall he ſpeakē like a Bird, vttering voices, which he vnderſtandeth not. As the brute beaſt knowes not the excellency of mans life, and therefore doth delight it ſelue with Hay and Prouerter, ſeeking no better, because it knoweth no better: ſo the naturall man knoweth not the excellency of a Christian, and therefore doth diſdaine him, and eſteeme him a foole, a mad man, and the offſcowering of the world, hee takes the dung of the earth in his armeſ for his inheritance: if he can obtaine the portion of *Eſau*, that the fatneſſe of the earth may be his dwelling place; if his wheate, and his Oile abound to him, hee careth for no more; hee knoweth not what it is to haue his ſoule made glad with the light of the conuertance of God. This is your miſerable condition, O yee wretched worldlings, yee are curſed with the curſe of the Serpent, yee creep as it were, vpon your bellies, and yee lick the Duft of the Earth all the dayes of your life, yee haue not an eye to looke vp vnto Heauen, nor an heart to ſecke thoſe things which are aboue. Moſt fearefull is your eſtate, we warne you of it, but it is the Lord who muſt deliuer you from it.

This reſolute knowledge is the mother of ſpirituall courage, conſtancy, and paſtience: for why ſhall he feare in the

Pearles which
none know
but they who
haue them.

Worldlings
ſpeakē of them
like birds
counterfeiting
the voice of
man.

Worldlings
curſed with
the curſe of
the Serpent.

Sure know-
ledge of Chri-
stian comfort
is the mother
of patience.
Reuel 4.

John 21.15.

Other men ha-
zard vnder
hope, but the
Christian
runnes as sure to
obtaine.

Rom.16.20.

2Chron.20.17.

euell day ; yea, though the earth should bee remoued, and the mountaines fall into the midft of the Sea ; who sees the Lord sitting on his throne , and the glasse fea of the World before him gouerning all the waltrings, changes and euentes of things therein, to the good of them who loue him ? Oh that wee had profited so much in the Schoole of Christ all our dayes, that without doubtynge or making any exceptiōn, we could beleue this which here the Apostle layes for a most sure ground of comfort , that so wee might change all our thoughts and cares into one; namely, how to grow in the loue of God : that in a good conscience , wee might say to the Lord with Peter, *Lord, thou knowest I loue thee*: casting the burthen of all the rest of our feares, grieses, and tentations vpon the Lord who cares for vs , and hath giuen vs this promise for a *Preremynire*, *All comes for the best*.

The Souldier with courage enters into the battaile, vnder hope to obtaine the victory ; the Mariner with boldnesse commits himselfe to the stormy seas, vnder hope of vantage, and euery man hazards in his calling ; yet are they vncer-
taine vntureis , and know not the end : but the Christian runnes not as vncertaine , but as one sure to obtaine the crown; for he knows that the *God of peace shal shortly tread Satan vnder his feet*. What then? Shall not he with courage enter into the battell, wherein he is made sure of the victory before he fight, knowing that all the warriours of Christ shal be more then conquerours, through him? *If we wil only stand still, we shal see the saluation of the Lord*. Gideon with his 300. fought against the great host of Midian without feare, because he was sure of victorie. David made haste and ran to encounter with Goliath, because he was perswaded that God would deliuer him into his hands. The Israelites were not afraid to enter into the River of Jordan , because they saw the Ark of God before them , diuiding the wa-
ters. And shall onely the Christian stand astonished in his tentations, notwithstanding that the Word of God goes before him to resolute him that what soever falleth out, shall come for

for the best to him? The Lord increase vs and make vs to abound more and more in the loue of our God; *For perfect loue castes out feare*: the Lord strengthen our faith, that thorow these gaistly Clouds of affliction, which now compasse vs, wee may see that comfortable end whiche God in his word hath discouered vnto vs.

And to this effect we must beware of the subtil sleights of Satan, who to the end that he may spoyle vs of this comfort in trouble, endeaours by all meanes either to quench the light of God vterly in our mindes, or at least to darken and obscure it by precipitation of our vnbelineuing hearts: carrying vs headlong to iudge of the workes of God by their beginnings, & to measure our selues in trouble by our present estate and condition, not suffering vs to tarrie while wee see the end: whereof it comes to passe, that our hearts being tossed to and fro with restlesse perturbations, like trees of the Forrest shaken with the wind, we hasten in our necessities to be our prouisors, in our dangers we wil be our owne deliuencers, and every way become the caruers of our owne condition. Wee haue so much the more neede to beware of this precipitation, because the dearest seruants of God haue fallen through it, into fearefull sinnes against the Lord: as wee may see in *David*, who being in extreme danger in the wildernesse of Maon, said in his feare, *that all men were lyers*. Is not this a great blasphemy, to say that the promises whiche the Lord made to him by *Samuel* were but lies? and in his other extremities, he is not ashamed to confesse, that he thought that *God had forgot to be mercifull, and had shut vp his tender mercie in displeasure*: but when he saw the end, then he was compelled to accuse himselfe, & giue glory vnto God. *I shoulde haue beeene dumb, and not opened my mouth, because thou didst it*: And againe, *I sayd in my feare, all men are lyers*: for notwithstanding all *Samuels* promises, I looked for nothing but death, but now considering the deliuerance, I must say, *Precious in the sight of the Lord is the death of all his Saints*.

One of Satans
sleights is to
cause vs to
iudge of the
works of God
by their be-
ginnings.

What incou-
nueniences arise
from this pre-
cipitation.

Psal. 39.9.

Psal. 216.10.

Psal. 216.13.

He that will
iudge of Lazarus on the
dung-hill, shall
thinke him
more miserable
than the rich
Glutton.

But we shall
best iudge of
the workes of
God, if we tarry
till they be
ended.

Esa 48.22.

Psal 37.37.

Gods wonder-
full wisdome
in causing
things of so
contrarie qua-
lities to agree
to doe one
worke.

Seeing this precipitation made *David* to stumble and fall, may we not feare least it carrie vs to the like inconvenience, vnyllesse we learne to beware of it in time ? Let vs not therefore iudge of the works of God before they be ended. If we should looke to *Lazarus* on the dunghill, full of byles and sores, hauing no comfort but from the dogs, and compare him with the rich Glutton clothed in purple, and farraying daily euery day, what can we iudge but that *Lazarus*, is more miserable of the two ? Yet if we tarry till the Lord haue ended his worke, and *Lazarus* be conueyed to *Abrahams* bosome, and the rich Glutton be gone to his place, then shall the truth appere manifestly, *All things work together for the best to them that loue God.* Let vs therefore learn to measure the euent of things, not by their present condition, but by the prediction of Gods word ; let vs cleaue to his promise, and waite on the vision, which hath his owne time appoynted, it shal speake at the last and shall not lye though it tarry, let vs wait for it, it shal surely come and not stay ; let vs goe into the Sanctuary of God & consider the end, there shal we learn that there is no peace to the wicked, how soever they flourishe for a time : and that it cannot but be well with them who loue the Lord : *Mark the upright man, & behold the iust, the end of that man is peace, but the transgressors shal be destroyed together, and the end of the wicked shal be cut off.* Thus both in the troubles of the Godly, and prosperity of the wicked, we should suspend our iudgement till we see the end.

All things worke together.) Marke the singular priuiledge of the Christian, not onely afflictions but all other things whatsoeuer worke for the best vnto him, and not onely so, but they worke together. Many working instruments are there in the world, whose course is not one, they communicate not counsels ; yet their intentions oftentimes are contrary, yet the Lord bringeth all their worke vnto this one end, the good of those who loue him ; where ever they bee in regard of place ; what euer in regard of persons ; yea, how-

howsoeuer disagreeing among themselves, yet are they so ruled by the prouident power of the supreme Gouernour our heauenly Father; that all of them worke together vnto the good of them that loue him. For albeit the Lord rested the seuenth day from the workes of creation, so that hee made no new kinde of creature after that day, yet did hee not rest from the workes of prouidence or gubernation: whereof our Sauiour sayth, *My Father worketh hitherto, and I worke.* When man hath finished a worke, hee resignes it to another to be gouerned; as the Wright when hee hath builded a Ship giues it ouer to the Marriner to rule it; neither is man able to preserue the worke of his hands, neither yet knowes he what shall be the end thereof. It is not so with the Lord: as by the worke of creation hee brought them out, so by his prouident administration he preserues them, & rules even the smallest creatures, directing them vnto such ends as he hath ordained them for, in the counsell of his will.

How euer some Ethnickes haue beene so blinde, as to thinke that God did negle^t the smaller things vpon earth. *Scilicet is superis labor est:* and Epicures alio whose false conceptions of the diuine prouidence are rehearsed by Eliaphaz: *How should God know? How should hee judge through the dark Cloude? The clouds hide him that hee cannot see, & he walkes in the circle of Heaven:* yet it is certaine he rules not a part onely but all; he is not as they thought of him, *A God only aboue the Moone:* No, though he dwell on high, yet hee abases himselfe to behold the things that are on earth, he is not onely a God in the Mountaines, as the Syrians deemed, but a God in the valleyes also. There is nothing so great, nothing so small, but it falleth vnder his prouidence, yea he numbers our haire, and keepes them, not one of them can fall to the ground without his prouidence. *Si sic custodiuntur superflua tua, in quanta securitate est animata tua?* If he so keepe thy superfluities, how much more will he keepe thy soule?

Let

God hath re-
sted from the
worke of crea-
tion, not of
gubernation.

His prouidence
extends to the
smallest things

Job. 32. 13. 14.

Psal. 143.

1 King. 20.

Augustine.

In greatest
confusion of
things, let vs
keep our com-
fort, the end of
them shall be
our good.

Gen.37. &c.

The end of all
the wayes of
God, is our
good.

Psal.25. 10.

Job.13.15.

Let it therefore content vs in the most confused estate of things we can see fall out in the world, that the Lord hath sayd; *All things shall worke for the best unto vs.* Let vs not question with *Mary* howe can this be? Nor doubt with *Sarrah*, *How can I conceiue?* nor with *Moses*, *where shall flesh be gotten for all this multitude?* but let vs, saith *Augustin*, consider the Author, and such doubts shall cease. As he hath manifested his power and wisedome in the tempering of this world, making Elements of so contrary qualities agree together in one most pleasant harmony, so doth it appeare much more in governing all the contrary courses of men to the good of his owne children. One notable example whereof we wil set down for all. *Jacob* sends *Joseph* to *Dothan*, to visit his brethren, his brethren cast him into the pit, *Reuben* releueys him, the Midianites buy him, and sell him to *Potiphar*, his Mistris accuseth him, his Master condemnes him, the Butler (after long forgetfullnesse) recommends him, *Pharaoh* exalts him. O what instruments are heere, and how many hands about this one poore man of God? never a one of them looking to that end which God had purposed unto him; yet the Lord, contrary to their intention, makes them all worke together for *Josephs* advancement in Egypt.

But now to the particulars, there is nothing in the world which workes not for our weale: all the workes of God, all the stratagems of Sathan, all the imaginations of men, are for the good of Gods children; yea, out of the most poysonable things, such as sin and death, doth the Lord draw wholesome and medicinable preseruatiues vnto them who loue him. *All the wayes of the Lord* (saith *Danid*) are mercy and truth: marke what he saith, and make not thou an exception where God hath made none: *All*, none excepted: therefore be thou strengthned in the faith, and giue glory vnto God, resoluing with patient *Job*, albeit the Lord would slay me, yet will I trust in him.

Sometimes, the Lord seemes to walk in the way of anger against

against his children, which hath moued many of them to powre out the like of these pittifull complaints, *The arrowes of the Almighty are upon me* (said Job) *the venome whereof doth drinke vp my spirit, and the terrors of God fight against me: Thou settest me vp as a marke against thee, and makest me a burthen to my selfe. Thy indignation lies upon me* (said David) *yea, from my youth I haue suffered thy terrors, doubting of my life. For felicitie I haue had bitter griefe* (said Ezekiah,) *for the Lord like a Lion brake all my bones, so that I did chatter like a Swallow, and mourn like a Dove. I am troubled on euery side* (said the Apostle) *hauing figh-
tings without, and terrors within. Yet in all this dealing the Lord hath a secret way of mercy in the which he walkes for the comfort of his children, it is but to draw vs vnto him, that he shewes himselfe to be angry with vs. Aduer-
saturs tibi Deus ad tempus, ut te secum habeat in perpetuum, the Lord is an aduersary to thee for a while, that he may for euer reconcile thee to himselfe. And this albeit for the pre-
sent we cannot perceiue, and can see no other, but that the Lord hath taken vs for his enemies; yet in the end we shall be compelled to acknowledge and confesse with David, It
was good for me, O Lord, that euer thou correctedst me, for the Lord was marauilous in his Saints: O the deepnesse of the riches, both of the wiſdome and knowledge of God, how un-
ſearcheable are his iudgements, & his wayes past finding out! His glory is great, when he works by meanes; his glory ap-
peares greater, when he works without meanes; but then his glory shines most brightly, when he works by contraries.*

It was a great worke that hee opened the eyes of the blinde man, but greater that hee did it by application of spetle and clay, meanes meeter to put out the eyes of a seeing man, than to restore sight to a blinde man. So he wrought in the first creation, causing light to shine out of daikness; so also in the worke of redemption, for by cursed death he brought happy life, by the croſle he conquered the crowne, and through shame he went to glory. And this same order

Yea, euuen when hee seems to be most angry with his Chil-
dren, he is wor-
king their
good.

Job.6.4.
1sa.38.17,13,
14.

2.cor.7.5.

Chrysost.in
Mat. hom.14.

Rom.11.13.

For the wor-
king of God
with his Chil-
dren is by con-
traries.

the

the Lord still keepeth in the worke of our second creation which is our regeneration, hee casts downe, that hee may raise vp; hee kills and he makes aliue, hee accuseth his Children for sinne; that so hee may chase them to seeke remission of sinnes; hee troubleth their conscience, that so hee may pacifie them. And in a word, the meanes which hee vseth are contrary to the worke it selfe, which hee intends to performe in his children. Hee sent a fearefull darknesse on *Abraham*, euen then when hee was to communicate vnto him most ioyfullights; he wrestled with *Jacob*, and shooke him too and fro, euen then when he came to blesse him; hee strooke the Apostle *Paul* with blindnesse at that same time, when hee came to open his eyes; hee frownes for a while vpon his beloued, as *Joseph* did vpon his brethren, but in the end with louing affection shall hee embrase them; he may seeme angry at thy prayers, as hee put back the petitions of that woman of *Canaan*, but at length he will grant a favourable answere vnto them. Let vs not therefore murmur against the Lord, by whatsoeuer meanes it please him to worke: It is enough we know that all the wayes of God, euen when hee dealest most hardly with his Children, are mercy, and tend to the good of those who loue him.

Satans stratagems are directed to the good of the godly.

And as for Satans stratagems, it is also out of doubt, that they worke for the best to them who loue the Lord, not according to his purpose indeed, but by the Lords operation, who directeth all Satans assaults to another end then hee intended, and trappeth him continually in his owne snare. If vnder the Serpents shape he deceiued *Adam*, vnder the Serpents name shall the Lord curse him, and all those weapons whereby hee seeketh to destroy the worke of Gods grace in vs, doth the Lord turne to destroy the workmanship of Satan in vs: I meane that whole Bastard generation of perverse affections, that Satan hath begotten vpon our mutable nature, by a most vnhappy and vnlawfull copulation. *De veneno eius fit spirituale antidotum:*

of this payson the Lord maketh a spirituall preseruatiue.

The experience of all the Saints of God proues this, that Sathan by his restlesse tentations doth destroy himselfe: which is most evident both in his tentations for sinne committed, tending to desperation, as also in his tentations vnto sinne, tending to presumption. Euery accusation of the conscience for sinne past, is vnto the godly man a preseruatiue to keepe him from sinne in time to come, he reasoning with himselfe after this manner: If mine enemy doe so disquiet my mind with inward terrorre, for those sinnes which foolishly I did by his entisement, why shall I hearken to him any more, and so encrease the matter of my trouble: for what fruit haue I of all those sinnes which I did by his instigation, but terrorre and shame? And shall I looke that this forbidden tree can render vnto mee any better fruit hereafter? O what a faithlesse traitor is Sathan, hee entiseth man vnto sin, and when he hath done it, he is the first accuser and troubler of man for sinne. When he comes first vnto vs, he is a tempter; when we haue finished his worke (which is sinne) he is an accuser of vs vnto the Judge; and when he returneth hee returneth a troubler and tormenter of vs, for those same sinnes which he counselled vs to doe. Stop thine eare therefore, O my soule, from the voyce of this deceitfull enchanter.

His tentations againe vnto sinne, are vnto the godly man prouocations that lpus him forward vnto the throne of grace: for while as we finde his restlesse malice pursuing in vs that little sparke of spirituall life, whereby the Lord hath quickned vs, and our owne weaknesse and inability to resist him, then are we forced with Israel in Egypt to sigh for the thralldome, and to cry with *Iehosaphat*, *O Lord our God, we know not what to doe, but our eyes are toward thee.* And who feeleth not this, that the grace of fervent prayre, wherein otherwise we faint, our heart being more readie to fall downe, then the hands of *Moses*, vylessle they be supported, is greatly intended in the Children of God.

by

Sathan's accusations for sins past, are vnto the godly preseruatiues against sinne to come.

And histenta-
tions to sinne
chases them to
the throne of
grace.

2. Chro. 20. 13.

Ambro. *ibid.*

by the buffets of Satan, as is manifest in the holy Apostle, *Magna certè potest as, qua imperat Diabolus, ut se ipse destruat.* A great power of God this is certainly, which commandeth Satan to destroy himself; *Si enim destruit, cùm hominem quem tērādo supplantare studet, ex infirmo fortiorē efficit,* for then doth he destroy himself, when the man, whom he seeketh to overthrow by his temptation of a weak man is made stronger, by those same meane. Thus the Lord our God ouershoots Satan in his own bowe, & cuts off the head of *Goliath* with his own sword: his holy name be praised therefore.

As the Philistims vnderstood not *Sampsons* riddle, how sweet came out of the sowe, so canot worldlings vnderstand that tribulation bringeth out patience, & that our light & momēt any afflictions canse unto us afar more excedēt & eternall waight of glory. but the children of God haue learned by experience, that albeit no visitation be sweet for the present, yet afterward it brings the quiet fruit of righteousness unto them who are thereby exercised, and that there is more solid ioy in suffering rebuke with Christ, than in all the pleasures of sin, which endure but a season. As *Moses* the typical mediator of the old Testament made by his prayer the bitter waters of *Marah* become sweet; so *Iesus*, the true Mediator, by his passion hath mitigated to his children the bitterness of the croſſe; yea, hath made it profitable vnto them.

Judges 14.14.
Rom. 5.3.
2. Cor. 4.13.
Heb. 12.11.

Afflictions
profitable to
the children
of God.

The prodigall sonne concluded not to returne home to his Father til he was brought low by affliction. *Hagar* was proud in the house of *Abraham*, but humble in the wilderneſſe: *Jonas* sleepeth in the ship, but watcheth and prayeth in the Whales belly: *Manasse* liued in *Ierusalem* as a Libertine, but bound in chaines in *Babel*, he turneth his heart vnto the Lord his God. Corporal diseases forced many in the Gospell to come to Christ, where others enjoying bodily health would not acknowledge him. The earth which

which is not tilled and broken vp, beares nothing but thornes and bryers ; the Vines waxe wilde in time , vnfesse they bee pruned and cut : so would our wilde hearts over-grow with the noysome weeds of vnrule affections, if the Lord by sanctified trouble did not continually manure them. *It is good therefore (said Jeremy) for a man to beare the yoke in his youth : and David confesseth, it was good for him that he was afflicted : yea, our Sauiour saith, Every branch that beares fruit, my heauenly Father purges, that it may bring forth more fruit.*

Now orke can be made of Gold and Siluer without fire, stones are not meet for Palace worke , vnfesse they be polished and squared by hammering: no more is it possible that we can be vessels of honor in the house of our God, except first we be fined and melted in the fire of affliction : neither can wee be as liuing stones to be placed in the Wall of heauenly *Ierusalem* , except the hand of God first beat from vs our proud lumps, by the hammer of affliction. As standing waters putrise and rot , so the wicked feare not God because they haue no châges: *And Moab keepeth his sent because he was not powred from vessel to vessel, but hath been at rest ever since his youth.* And therefore (O Lord) rather than that we should keepe the scent of our old naturall corruption, and liue in a carelesse security without the feare of thine holy name, and so become sit-fasts in our sinnes ; no, rather O Lord , change thou vs from estate to estate , waken vs with the touch of thine hand , purge vs with thy fire, and chasteise vs with thy rods, alway (Lord) with this protestation, that thou keepe towards vs that promise made to the sonnes of *David* , *I will visit them with my rods, if they sinne against me, but my mercy will I never take from them : So be it, O Lord, even so be it.*

The same comfort haue we also against death, that now in *Iesus Christ* it is not a punishment of our sinnes, but a full accomplishment of the mortification of our liane , both in soule and body : for by it both the founsaue and the fluxe of

Law. 3. 27.
Psal. 119. 71.
Iohn 15. 2.

The wicked
putrise and
rot in their
prosperitie.

Psal. 55.
ler. 48. 11.

2. Sam. 7. 14, 15.

Death workes
also the good
of Gods Chil-
dren.

Death compared to the Red Sea: Egyptians drowned in it.

But the Israelites of God shall goe through it.

How the enemies of Gods Children against their will procure their good. Gen.50.20.

of sinne are dried vp, all the conduits of sinne are stopped, and the weapons of vnrighteousnesse broken. And though our bodies seeme to be consumed and turned into nothing, yet are they but sowne like graines of Wheate in the field and husbandry of the Lord, which must die before they be quickned, but in the day of Christ shal spring vp again most glorious. And as for our soules, they are by death relieved out of this house of seruitude, that they may returne vnto him who gaue them: therefore haue I compared death to the red Sea, wherein *Pharaoh* and his *Egyptians* were drowned, and sunke like a stome to the bottome, but the Israelites of God went through to their promited *Canaan*: so shall death be vnto you, O miserable Infidels, whose eyes the God of this World hath blinded, that no more then blinded *Egyptians* can yee see the light of God shining in *Gosen*, which is his Church, though yee be in it; to you, I say, your death shall be the very centre of all your miseries, a Sea of the vengeance of God, wherein yee shall be drowned, and shall sinke with your sinne, heauier then a Milstone about the necke of your soules, to presse you downe to the lowest Hell.

But as for you who are the Israelites of God, yee shal walke through the valley of death, and not need to bee afraid, because the Lord is with you, his stafce and his rod shall comfort you: albeit the guiltinesse of forepassed sins, yet remayning in the memory, the terror of Hell, and horrour of the graue stand vp on euery side, like Mountaines threatening to ouerwhelme you, yet shall yee go safely thorough to the land of your inheritance, wherewith *Moses* and *Miriam* and all the children of God, euen the Congregation of the first-borne, yee shall sing prayses ioyfully to the God of your saluation.

Now in the last roome, concerning the imaginacions of men against vs, we shall haue cause to say of them in the end, as *Joseph* said to his brethren, *Yee did it unto me for euill, but the Lord turned it to good.* The whole history of Gods Booke

Book is a cloud of manifold witnesses concurring together to confirme this truth, therefore among many we will be content with one. When *David* was going forward in batteile against *Israel*, with *Abish* King of Gath, vnder whom he soioured a while in the time of his banishment, the remanent Princes of the Philistims commanded him to goe backe; and this they did for the worst, to disgrace him, because they distrusted him, but the Lord turned it vnto him for the best: for if he had come forward, he had been guilty of the bloud of *Israel*, specially of *Saul* the Lords anoynted, who was slaine in that battell: from this the prouident mercy of God doth in such sort deliuer him, that no offence is done by *David* to *Saul*, or his people, because *David* came not against them, neither yet could the Philistims blame him, because he went back by their own command. So, a notable benefit *David* did receiue by that same deed wherein his enemies thought they had done him a notable shame.

Aud where othervise it pleaseth the Lord to suffer wicked men to lay hand on the bodies of his Children, yet all they are able to doe is but like the renting of *Josephs* garment from him. As he doth sustaine small losse whose garment is cut, if his bodie be preserued so the Christia when his body is wounded vnto the death, yet hath he lost nothing which he striues to keepe, for he knowes it is but a corruptible garment, which would decay in it selfe, albeit there were no man to rent it. *Non sunt itaq; timenda spiritus que sunt in carne, quae extra nos est quasi vestimentum.* Let not therefore our soules be afraid for those things which are done to our bodies, for it is without vs as a garment that doth but couer vs. Thus haue wee seene how that there is nothing so euill in it selfe, which by the prouident working of God is not turned to the good of his children.

Whereof arises yet vnto vs this further comfort, that seeing it is the priuiledg of every one who loues the Lord, it must much more be the priuiledg of the whole Church,

1 Sam 29.

Death of the body to a Christianis, but as the renting of *Josephs* garment from him.

Chrysostome.

Since to every Christian all things worke for the best, much more are we to thinke that this is the priuiledge of the whole Church.

Gen. 12. 3.

A warning for Kings, & such as are in authority.

Hebber 4. 14.

Exod. 7.

They who rise to autorite and not to the good of the Church shall assuredly fall.

that promis made to the Father of the faithfull, *I will bleffe them that bleffe thee, & curse them that curse thee*, we may easily think belongs also to all his seede, euento the congregation of the first borne. *The Lord will be a wall of fire round about Ierusalem, and the glory in the middest of her*: he will keep her as the apple of his eye, and make Ierusalem a cup of poyson to al her enemies, and a heauie stone, which whosoever striueth to lift, shall be torn therewith, though all the people of the earth were gathered together against it, the weapons made against her shall not prosper, and every tongue that shall rise against her in iudgement, shall be condemned. This is the heritage of the Lords seruants, & the portion of them that love him: for the Church is that Ark which mounts vp higher, as the water increases, but cannot be quenched; the bush which may burne, but cannot be consumed; the house built on a Rock, which may be beaten with winde and raine, but cannot be overthrowne.

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reproved Kings for his Churches sake; yea, he governes all the Kingomes of the earth in such sort, that their fallings & risings, their chāges & mutations are all directed to the good of his church. In one of these two sentences all the Judges of the world may see themselves, and foresee their end, foreither that shall be fulfilled in the, which *Mordecay said to Ester*; *who knowes if for this thou art come to the Kingdame, that by thee deliuerance may come to Gods people?* Or else that which *Moses* in Gods name said to *Pharaoh*, the oppressor of the Church in her adolescency, *I haue set thee vp to declare my power, because thou exalteſt thy ſelfe againſt my people.*

May we not behold here how vnsure their standing is, and how certain their fal, who when they are highest abuse their power most, to hold the people of God lowest? what else are they but obiects, whom the Lord hath raised vp to declare his power and justice vpon them? If we shall marke the

the course of the Lord proceeding, euer since the beginning of the World, wee shall find a blessing following them whom he hath made instruments of good vnto his Church, and that such againe haue not wanted their owne recompence of wrath, who haue continued instruments of her troubl'e.

When the Lord concluded to bring his Church from Canaan to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it, but made plentie in Egypt by the hand of *Joseph*, whom the Lord had sent before as a prouisor for his Church & by whom *Pharaoh* was made fauourable to *Jacob*: but when the time came, that the Lord was to translate his Church from Egypt to Canaan, when he altered *Pharaoh*'s countenance, and raised vp a new King who knew not *Joseph*, hee turned the Egyptians hearts away from Israel, so that they vexed Israel, and made them to serue by cructie. Thus when the Lord will bring them to Egypt, he maketh *Pharaoh* fauourable, which also brings a blessing vpon *Pharaoh*, and his people; but when the Lord will make them goe out of Egypt, hee maketh another *Pharaoh* an enemy vnto them, whereby both they are made willing to forsake Egypt, and *Pharaoh* prepares the way for a fearefull iudgement on himselfe and his people.

Againe, when the sinnes of Israel came to that ripenesse that their time was come, & their day drew neere, the Lord stirred vp the King of Babel, as the rod of his wrath, and staffe of his indignation: *He sent him to the dissembling Nation, & gaue him a charge against the people of his wrath to take the spoyle and the prey, & to tread them under feet like mire in the streets*, and to this effect, that the Lord might be auenged of the sinnes of Israel, he subdued all the Kingomes round about them vnder the King of Babel, that no stop nor impediment should bee in the way to hold backe the rod of *Asbor* from Israel. But yet againe when the Lord had accomplished all his worke vpon Israel, and the

Examples shewing how God hath altered the state of worldly Empires for the good of his Church.

In *Pharaoh* King of Egypt.

In the Monarch of Babel and Persia,

Egypt.

time of mercy was come, and the seuenty yeeres of captiuitie expired, then the Lord visited the proud heaſt of the King of *Aſhur*, and for his Churches ſake he altered againe the gouernment of the whole earth, translating the Empire to the *Medes* and *Perſians*, that ſo *Cyrus* the Lords anointed in iight perforenſe to his people the promised deliuerance.

Therefore in our greatest mutations our heart ſhould not be moued from confidence in God.
Pſal.

Eſb.

All which ſhould leare vs in the greatest changes and alterations that fall out in the world, to reſt assured that the Lord will worke for the good of his Church: though the earth ſhould be moued, and the Mountaines fall into the middeſt of the Sea; yea, though the waters thereof rage, and be troubled, yet there is a riuer, whose ſtreames ſhall make glad the Citiue of our God in the middeſt of it; yea, if they, who ſhould bee the nouriſhing Fathers of the Church, forſake her, and become her enemis, they ſhall assuredly periſh, but comfort and deliueraunce ſhall appeare unto Gods people out of another place. The Lord for a while may put the bridle of bondage in the *Philiftines* hand, to humble *Israel* for their finnes, but it ſhall be ta ken from them: at length his Church ſhall with ioy draw water out of the well of ſaluation, and prayſe the Lord, ſaying: *Though thou wert angry with me, thy wrath is turned away, and thou comforteſt mee; yea, Sion ſhall cry out, and shout for ioy, for great is the holy One of Israel in the middeſt of her.*

And therefore in our loweſt humiliations let vs anſwere our enemis: *Reſoyce not againſt me, O mine enemy: though I fall, I ſhall riſe, when I ſhall ſit in darkneſſe, the Lord is a light unto me. I will beare the wrath of the Lord, because I haue ſinned againſt him, vntill he plead my cauſe and execute iudgement for me: he will bring me forth to the light, and I ſhall ſee his righteouſnes: then hee that is mine enemy ſhall looke upon it, and ſhame ſhall cover him who ſaid to me, Where is the Lord thy God? Now ſhall hee be rodden under a ſtorme in the ſtrées: Yea, ſo let all thine enemis periſh, O Lord.*

For

For the best.) This good or best, is no other thing but that precious saluation prepared to be shewed in the last time reserved in the Heavens for vs, and whereunto we are reserved by the power of God through Faith. Of this it is evident that our best is not yet wrought, it is onely in the working, and therefore wee are not to looke for it in this life.

There is a great difference in this, betweene the godly and the wicked: the one enioyes their best in this life, the other not so, but lo keth for it. If it should be demanded when a wicked man is at his best, I would answere, his best is euill enough: but then he is at his best, when hee comes first into the World, for then his sinnes are fewest, his iudgement easiest: it had beeene good for him that the knees had not preuented him, but that hee had died in the birth. For as a Riuier which is smallest at the beginning, increases as it proceeds, by the accession of other waters vnto it: so the wicked the longer he liueth, *waxeth worse and worse, deceasing, and being deceived, proceeding from euill to worse, till at length he be swallowed vp in that Lake that burnes with fire and brimstone.*

And this the Apostle expreßeth most significantly, when hee compares the wicked man vnto one gathering a treasure, wherein hee heapeth vp wrath vnto himselfe against the day of wrath: for euen as the worldling, who every day casteth a piece of money into his treasure, in few yeares multiplieth such a summe, that hee himselfe is not able to keepe in minde the particulars thereof; but when hee breaketh vp his box, he finds in it sundry sorts of coyne, which were quite out of his remembrance: euen so it is, and worse with thee, *O impenitent man, who not onely every day, but every houre and moment of the day doest multiply thy transgressions, and defile thy conscience, by hoarding vp into it some dead worke or other, to what a reckoning thinkest thou, shall thy sinnes amount in the end? though thou doest forget them, as thou committest them,*

What is a Christians best.

A wicked man is at his best when he is first borne, for the longer he liues the more sins he multiplies.

Jerem 9.3.

A man continuing in sinne, compared to one gathering a treasure.

Rom.2.

yet the Apostle telles thee that thou hast laid them vp in a treasury.

With every
new sinne hee
gathers a new
portion of
wrath.

Jer. 25.

Yea, not onely hast thou laid vp in store thy sinnes, but with every sinne hast gathered a portion of wrath proportionable to thy sinne, which thou shalt know in that day wherein the Lord shall breake vp thy Treasure, and open the Booke of thy conscience, and set thy sinnes in order before thee: *Then shall thine owne wickednesse correct thee, and and thy turning backe shall reprove thee: then shalt thou know and behold, that it is an euill thing and a bitter, that thou hast forsaken the Lord thy God.* Thou shalt be astonisched to see such a multitude of witnesses standing vp against thee, those sinnes which thou hast cast behinde thy backe, thou shalt see them set in the light of the countenance of God: *woe then shall it be vnto thee, for the Lord then shall turne thine owne wayes vpon thine head, the Lord shall giue thee to drinke of that Cup which thou hast filled with thine owne hand, when thou shalt haue accomplished the measure of thine iniquitie, and he shall double his stripes vpon thee according to the number of thy transgressions.*

A Christians
best begins in
the day of his
conuersion.

John 7.6.

But as for the Children of God, if yee doe aske when they are at the best: I answere, Prayes be God, our worst is gone, our good is begun, our best is at hand. As our Saviour said to his kinsmen, so may we say to the Worldlings, *Your time is alway, but my time is not yet come.* We were at the worst immediately before our conuersion, for our whole life till then was a walking with the children of disobedience in the broad way that leads to perdition; then we were at the worst, when wee had proceeded furthest in the way of vnrighteousnesse, for then we are furthest from God. Our best began in the day of our recalling wherein the Lord by his Word and holy Spirit called vpon vs, & made vs change our course, turning our backes vpon Sathan, and our faces toward the Lord, and so caused vs to part company with the children of disobedience, that where they

went

went on in their sinnes to iudgement, wee came home with the penitent forlorne, vnto our Fathers family. That was a happy day of diuision betweene vs and our sinnes ; in that day, with Israel, we entred into the borders of Canaan to Gilgal : there were we circumcised, and the shame of Egypt taken from vs , euen our sinne , which is our shame indeed, and which wee brought with vs euen from our Mothers wombe. The Lord grant that we may keepe it in thankfull remembrance, and that we may count it a double shame to retorne againe to the bondage of Egypt, to serue any more that Prince of darknesse in bricke and clay, that is, to haue fellowship with the vnfruitfull workes of darknesse : but that like the redeemed of the Lord wee may walke from strength to strength, till wee appeare before the face of our God in Sion.

Alway this difference of estates betweene the godly and wicked, should learne vs patience ; let vs not seeke that in the earth , which our gracious Father in his most wise dispensation hath referued for vs in Heauen. Let vs not be like the foolish Jewes who loued the place of their banishment in Babel, better than their heme. Now our life is hid with God in Christ, and we know not yet what we shall be, but we know when he shall appeare we shall be like him : the Lord shall carry vs by his mercy , and bring vs by his strength into the holy habitation ; hee shall plant vs in the Mountaine of his inheritance, euen the place which he hath prepared , and Sanctuary which he hath established : then euerafter lasting ioy shall bee vpon our head, and sorrow and mourning shall flee from vs for euer. And now till the Lord haue accomplished his worke in vs, let vs not faint because the wicked flourish : how euer they prosper , they are to be pittied more than envied ; let them eat, and drinke, and be merry, sure it is, they will never see a better life than that which presently they enjoy ; they haue receiued their consolation in this life, and haue gotten their portion in this present World,

The day of our conversion
was a day of
diuision be-
tweene vs and
our old sinnes,
which wee
should not
forget,

Seeing our best
is not in this
life, let vs pos-
sest our soules
in patience.

How they are to be pitied, who rejoyce in things present, as in their best things.

Luke 12.19.

Wisd.5.7.

Miserable Worldlings, who take more paines to get and keepe any thing than Iesus Christ.

Surely, no tongue can exprefle their miserie; and yet as *Samuel* mourned for *Saul* when God reiected him, and *Ieremy* wept in secret for the pride of his people, that would not repente of their finnes: how can we but take vp a bitter lamentation for many of you, whom in this time of gracie we see to be strangers from grace? we wish from our hearts yee were not like the Kinsmen of *Lot*, they thought hee had but mocked, when he told them of an eminent iudgement; and therefore for no request would goe out of *Sodome*, but tarried till the fire of the Lords indignation did consume them: but that rather as *Sarah* followed *Abraham* from *Caldee* to *Canaan*, so yee would take vs by the hand, and goe with vs from Hell to Heauen: but alas, the lusts of the flesh hold you captiue, or then the loue of the World doth bewitch you; but all of them in the end shall deceiue you: for all the labour vnder the Sunne, is but vanity and vexation of the spirit; when you haue finished your taske, you shall be leſſe content than you were at the beginning; you shall be as one wakened out of a dreame, who in his sleepe thought hee was a possessor of great riches, but when hee awaketh behold hee hath nothing: or not vnlke that rich man who said in his securitie, *Now my soule, thou hast much good for many yeares*, and even vpon the next day redacted to such extreame necessitie, with that other who despised *Lazarus*, that he had not so much as drop of cold water to coole his tongue withall: then shall you lament and say, *We haue wearied our selues in the way of iniquitie, and it did not profit vs.*

Alas, how shall I learne you to be wise? Is not this a pitifull blindnesse? The Lord when hee created man, made him Lord aboue all his creatures, and now vnthankefull man sets euery creature in his heart aboue the Lord. O fearefull ingratitude! *Doe you reward the Lord, O ye foolish people and unwise?* There is nothing which yee conceit to be good, but when yee want it, you are carefull to seeke it, when you haue it, you are carefull to keepe it; onely you are

are carelesse of the Lord Iesuſ, though hee be that incomparable Jewell, which bringeth light in darknesſe, life in death, comfort in trouble, and mercy against all iudgement: ye ſhould ſet him as a ſignet on your heart, as an ornament on your head, and put him on as that glorious attire which gets you place to ſtand before God. But what paines do yee take to ſeeke him? What aſſurance haue yee that yee are in him? Or what mourning doe yee make, for that yee doe not poſſeſſe him? Can you ſay in trueth, that the tenth part of your thoughts, or words, haue beene beſtowed vpon him? No, no, it is the ſhame of many, that they haue taken more paines to keepe a ſignet on their hand, than euer they did to keepe Iesuſ in their heart; they wander after vanitie and follow lies, they forſake the Fountaine of liuing waters. O conſider this yet that forgoſt God, leſt hee teare you in pieces, and there be none to deliuer you.

The laſt leſſon we obſerue in this part of the Verſe, is this: as all things worke for the beſt to them who loue the Lord; ſo all things worke for the worſt vnto the wicked: there is nothing ſo cleane which they defile not, nothing ſo excellent which they abuse not. Make *Saul* a King, and *Balaam* a Prophet, and *Iudas* an Aſtorete, their preferment ſhalbe their deſtruſion: if they be in proſperity they contemne God, and their proſperity becomes their ruine: if they be in aduerſity they blaſphemē him, and like raging waues of the ſea cast out their own dirt, to their ſhame; yea what ſpeakē I of theſe things? even their table ſhall be a ſnare vnto them, Iesuſ Christ is a Rock of offence vnto them, the Goffell the ſavour of death vnto them, and their prayer is turned into ſin; and what more excellent things than theſe? As a foule ſtomack turnes moſt healthfull food into corruption: ſo their polluted conſcience turnes judgement into gall, and the fruit of righteouſneſſe into wormewood. Anſt all this ſhould prouoke vs to an holy care to become good our ſelues, or elſe there is nothing, were it neuer ſo good, can be profitable to vs.

Pſal 50. 22.

How all things
worke for the
worſt to the
wicked.

The persons to whom the former comfort belongs are described to bee such as loue God, and are called by him.

Three things inseparably knit. 1. Gods purpose concerning vs, 2. his calling of vs, 3. our loue toward him.

None can loue God, but such as he hath chosen and called.

To them that loue God.) We haue heard the Apostles last argument of comfort, which is, that the Lord so ruleth all things by his prouidence, that those things which seeme to be against his children, are made to worke together for the aduancement of their good. *Dominus enim a deo bonus est, ut nihil male esse sinatur, nisi etiam a deo esset potens, ut ex quolibet malo possit elicere bonum,* so. God is so good that hee would suffer no euil to be, were it not he is alio so pow-erfull, that of every euill he is able to draw out good. Now we proceede to the persons to whom this comfort belongs: who are first described to be such as loue God: secondly, as are called according to his purpose. Here are three things conioyned together, every one depending on another. First, the purpose of God, which is no other thing but his eternall and immutable decree concerning our salvation. Secondly, our calling, flowing from this purpose. Thirdly, a loue of God, wrought in our hearts by this effectuall calling. These three are so inseparably conioyned together, that fren the lowest of these we may go vp to the highest: of that vnsai-ned loue of God which is in thee, thou mayest know that he loued thee, & in his vnchangeable purpose hath ordai-ned thee to life. This is the greatest comfort that can be giuen to men vpon earth, to let them see, that before the Lord layd the foundations of the earth, he first laid the foundatio-n of thy saluation in his owne immutable purpose, which being secret in it selfe, and obscured from vs, is most ma-nifested vnto vs by our effectuall calling. But of this wee will speake more, God willing, hereafter.

The loue of God then is set downe here as a principall effect and token of our calling: As the Lord calleth none effectuall, but those whom he hath elected: so none can loue him, but those who are effectuall called by him; yea, thou thy selfe who now louest the Lord, before thy calling louedst him not, thy heart went a whoring from God, & thou preferredst every creature before him, and for the smallest pleasure of sinne thou caredst not to offend him.

It

It is thought among the multitude a common thing, and an easie to loue the Lord, and every man abhors in word to be counted such a monster as hath not the loue of God: but they are farre deceived; for man till hee be called by grace, canot loue the Lord: *Herein is loue, not that we loued God, but that he loued vs.* If now we do know him, & know him so that we loue him; it is because we were first knowne of him, and so knowne that we are beloued of him: not that there is any equality, betweene these loues, or that we are able to match the Lord in affection; *non enim pars vber-*
tate flumus hi duo amores: for these two loues, flow not in a like plenty: as the running of a little strand is nothing in comparison of the great Ocean: so is our loue to God as nothing, if it be compared with his incomprehensible loue toward vs: yet it is most certain, *Amor Dei amorem anima-*
parit; it is Gods loue to vs, which begets in the soule a loue to God: *Nemo itaque se amoris diffidat, qui iam amat*, let no man therefore who loues God distrust that he is beloued. It is very comfortable, that among all the Pen-men of the holy Ghost, none do speake more of loue than *John*, euen he who was Christ's beloued Disciple, whom hee loued aboue the rest: for it doth teach vs, that whosoeuer is greatly beloued of God, shall also become a carefull practiser of loue toward others.

That therefore we may know the heart of God toward vs, it shall not be needfull that wee enter into secret counsell, but let vs go & enter into our owne hearts, and there we shall finde resolution: albeit the Lord send not now to you that are men, an Angell to wittnesse, as he did to *Daniel*, that he was a man greatly beloued of God, or to testify to you that are Women, that which he did to *Mary*, that she was freely beloued of the Lord, yet so many of you as upon knowledge, in sincerity, can say with *Peter*, *Lord, thou knowest that I loue thee*, haue here a testimonie no lesse certaine, to wit, his owne Oracle in his word, to make you sure that ye are beloued of him.

And

It is thought a common thing to loue God, but none can loue him, who are not beloued of him.
1 John.4.10.

He that would know Gods purpose toward him, let him go downe to his owne heart, and not vpt to Gods counsell,
Iob.15.15.

Loue the first
affection that
Sathan per-
uerted.

Dent.

And the first
which in our
regeneration
is rectified by
the Spirit of
grace.

The first ob-
ject of refor-
med loue, is
God.

August. de temp.
fer. 223.

And that the comfort may be the more sure vnto vs, seeing loue is the principall token of our calling, we wil speake a little of Loue, that so we may know whether we be endued with this most excellent grace of the spirit or no. Naturally the affection of loue in man is so inordinate, that not vnderproperly Nazianzen called it *dulcem tyrannū* a sweet tyranny, that by deceitfull allurement compels the whole man to follow it: and it is not onely in it selfe distempered, but altogether set vpon wrong obiects, our loue being so set vpon the creature, that we neglect the Creator: a fearefull ingratitude, that where in the beginning the Lord set vp man as Prince and ruler ouer all his creatures, putting all the workes of his hands in subiectiōn vnder him, that man should meet the Lord with such vnthankfulness, as to set in his affection every creature before the Lord. *Doc ye for require the Lord, O ye foolish people and unwise?*

But as this was the first affection which Sathan through infidelity peruerted, turning it from the Lord, and setting it vpon the forbidden tree: so it is the first affection which in the regeneration is rectified by faith, and by which faith workes in the sanctification of the rest, turning it from the creature and setting it vpon God. Where we are to consider of the lawfull obiects of our loue, and of the due measure of loue we owe vnto every one of them. The obiects of our loue are three: the first is God: the second is our selfe: the third is our neighbour.

The first and principall obiect of our loue is the Lord our God, whom we ought so to loue that we loue him aboue all things, and that for no other thing more than for himselfe: in loue the Lord will not suffer a companion, neither Father, nor Mother, Wife nor Children; nay, not thy owne life should be so deare to thee, as that for any of thele thou shouldest offend thy God, other wise he telles thee himselfe that thou art not worthy of him, & he will not reckon thee among those that loue him: *Non amat Christū, quis aliiquid plus quam Christum amat, he loues not Christ, who loues*

loues any thing more than Christ; and then doe wee loue something more than him, if from him we seeke any thing more than him selfe. This is a mercenary loue, when man loueth God for his gifts: It was obiectted by Sathan vnto Job, but falsly, for euuen then when he was spoyled of all the earthly comforts which God had giuen him, yet the loue of God continued in him, from which he blessed the Lord. As the woman which loueth her husband because hee is rich, is rather to be called a louer of riches, than of himselfe: so the worldling, who with the carnall Israelite doth worship God for his wine, and his oile, and therest of those good things which God giues men, is but an hireling, and not a sincere woshipper, nor a chaste louer of the Lord his God.

The second obiect of our loue is our selues: for in that the Lord requireth that I loue my Neighbour as my selfe, it is manifest, that first of all I ought to loue my selfe. Hee that loueth not God, cannot loue himselfe; and he who loueth not himselfe, cannot rightly loue hi neighbour: without the loue of God, all the selfe-loue which is in man is but selfe-hatred. As the frantick man, who in his fury wounds his owne body, is pitied of all men, as one that hath no pitty of himselfe: so the prophane man, who by multiplying transgressions slayeth his owne soule, is more iustly to bee accounted an hater of himselfe: it is the holy loue of God that first teacheth thee to take heed vnto thy selfe, to preserue both soule and body from the wrath to come, and that wo. keth in thee an holy care to conforme thy selfe to the Lord whom thou louest: and with whom thou desirtest to remaine for ever. Thus being taught to loue our selues, we shall also learn to loue our neighbour; the ordered loue of our selues being (as I said) that patterne, according to which we should loue our neighbour. *Prius itaque vide si nos diligere teipsum, & tunc committam tibi proximum, quem diligas sicut teipsum.* Learn therfore first of all to loue thy selfe, and then will I commit thy neighbour to thee that thou

The second
object of refor-
med loue is
our selues.
Hee cannot
loue his bro-
ther who loues
not himselfe.

Augustine.

thou maist loue him as thy selfe. *Si autem nondum nos ti diligere te, timeo ne decipias proximum sicut te;* but if otherwise thou haft not learned to loue thy selfe, I feare that as thou deceiuest thy selfe, thou wilt also deceiue thy Neighbour, louing him so, that thou draw him into the snare of sinne with thy selfe, to both your destructions; this is not loue but hatred; for he who loueth any thing truly, hateth every thing that would destroy it; as hee that loueth a garment, hateth the moth that consumeth it; & he that loueth a tree, hateth the worme that eateth it vp: so he that loueth a man, will also hate the sinne that slayes the man: otherwise, if thou cherish that which destroyeth him, thou hatest him indeed, and louest him not.

Man hath
need to learne
how to loue
himselfe right-
ly.

*Aug. adfrat. in
Eremo ser. 30.
Aug lib. 2 offic.
cap 12.*

Loue to our
selues and our
Neighbour
should be mea-
sured, but our
loue to God
should be
without mea-
sure.

It is commonly thought a needless lesson to teach a man how to loue himselfe, but in very deed it is most needfull, it being a common disease among men, *amare res suas magis quam seipso;* to loue any thing which is theirs better than themselues, & *quis utilem indicet vita aliena, quem videt inutiliem vita sua?* and who can iudge that hee can be profitable vnto other men, whom he seeth vnpromitable, yea, hurtfull vnto himselfe? Though it be principally said to Preachers, Yee are the light of the World, and salt of the earth, yet doth it also (saith Chrysostome) appertaine to every Christian: but hee that hath not so much light as to shine to himselfe, how shall he shine vnto others? How shal he guide them, except it be as the blinde leads the blinde, and both of them at length fall into the ditch? And hee that hath no salt to powder his owne speeches, nor to eat vp the corruption of his owne heart, how can hee effect the reformation of others? Thus you see how the Spirit of grace reforming our affection of loue, sets it vpon God, our selues, and our Neighbour.

Now as for the measure of our loue toward these, wee are to know that the loue of our selues and our neighbour is bounded and limited, but the due measure of the loue of God is to loue him without measure. Three conditions are required

required in our loue to God : *so wit*, that we loue him with all our heart, with all our minde, and with all our strength: wee must loue him earnestly, that other loue draw vs not from him, but his loue may be strong in our heart, as to banish out of it all other vnlawful loue, & *vincat dulcedo dulcedinem, quemadmodum clavis clavum*, that so the sweetnesse of Christ may ouercome in vs all sweetnesse of the creature, as one naile drives out another.

The Apostles loued Iesuſ with an hearty affection. *Wee bane* (ſaid they) *forsaken all things to follow thee*: yet had they not learned to loue him with all their minde; that is wifely, with knowledge and vnderſtanding; for they loued him ſo that they liked not his ſufferings, & had no will that he ſhould die; the ſpeeches giuen out before hand by our Sauiour of his death, they could never conceiue them nor approue them: therfore did our Sauiour rebuke them; *If yee loued me, ye would certainly reioyce that I goe up to my Father*: out of doubt their affection was toward him, but they did not yet vndeſtand how good it was for the glory of God and mans ſaluation, that Iesuſ ſhould die, and therefore could not reioyce in it. And the Apostle Peter when he heard that Iesuſ behoued to ſuffer, because he loued him, ſaid to him: *Master pitthyfelfe*, but received this anſwere, *Goe behind me Satan for thou understandeft not the things that are of God. Culpans in vitroque non affectum, sed confitum*, blaſming in them both, not their affection, but their vndeſtanding: yet afterward, when Peter was better informed, that Iesuſ behoued to die, and riſe the third day, hee diſſwaded him no more, but rather promiſed that hee would die with him; hee had now learned to loue Iesuſ not onely with his heart, but also with his minde; not earnestly onely, but also wifely; yet when it came to the point, hee denied his Master at the voice of a Damsell, because hee had not learned to loue him with ſtrength, as he did afterward: when he had received the holy Spirit in greater meaſure, he loued Iesuſ even to the very death, with ſo ſtrong

Bern. in Cant.
ſer. 20.

Three condi-
tions requisite
in the loue of
God.

Mat. 19, 27.

John 14, 21.

Mat. 16, 22, 23.

an affection, that before the Counsell, hee choosed rather to die for Christ, then to deny him, *Licer vitam tunc minime posuit, depositum tamen*, in so much that albeit he lost not his life, yet he freely laid it downe for Iesus.

In this life we are farre from that measure of the loue of God, which should be in vs.

Foure medita-
tions helpfull
to increase in
vs the loue of
God.

I.
We should loue
him because he
himselfe is the
supreme good.

These are the three, whereunto wee are to aspire in all our life, to loue the Lord heartily, to loue him wisely, (for inconsiderate zeale, and temerarious precipitation doth not please him) and to loue him with so strong an affection, that we chuse rather to suffer death than to forsake him. But alas, how farre are we from this holy disposition? Who can say, he hath attained to that measure of holy Loue which the law of God requireth in him? And therefore should we endeuour to grow daily in loue, earnestly praying the Lord, that he would breath by his Spirit vpon that little sparke of heauenly life which he hath created in our hearts, that it be not extinguished with the ashes of our corruption, but may increase, and become a great flame, to burne vp our affections with such a loue of God as may carry vp all the powers of our soule toward him.

To this effect, let vs meditate frequently vpon these four causes for which wee should loue the Lord: first, for that which he is in himselfe; to wit, the fountaine of all goodness, the greatest and supreme good; if it be good that man would haue, let him loue the Lord to whom there is none like in goodnes. *Innenito si potes aliquid pretiosius deo, & dabitur tibi*, find out if thou canst any thing more pretios than God, and it shall be given thee. The Platonists by the light of nature saw that all the pulchritude and beauty which shineth in the creature, was but *Splendor quidam summi illius boni*, which should transport vs in our affection toward him from whom it came. *Pulchrum cælum, pulchra terra, sed pulchrior, qui fecit illa*, the Heauen & earth are beautifull, but more beautifull is he who made them: and therefore as oft as any good in the creature beginneth to steale our heart after it, let vs in our affection goe vp to the Creatour, considering that the Lord hath not made these beau-

beautifull or profitable creatures that wee should goe a whoring after them, but that by them as steps, we should climbe vp to him that made them, and rest in him.

The second cause that may breed the loue of God in vs, if we meditate vpon it, is that the Lord hath first loued vs: *Inuenimus eum, sed non prauenimus*, we haue found him, but we did not preuent him; wee know him now, but were first knowne of him: he found vs first, and that euen when wee were enemies vnto him: *dilexit non existentes, immo resistentes*, he loued vs when wee were not, yea, when we were rebels against him, and shall wee not now being reconciled by the death of his Sonne, endeauour to loue him againe?

Thirdly, the Lord by his continual gifts hath testified his loue to vs, he hath not beene vnto vs as a wildernes, or as a land of darknesse: if we will remember and tell what the Lord hath done to our soule, we shall finde we are overcome with the multitude of his mercies, and there is none that hath deserued the loue of our hearts comparable to the Lord. If our loue be free, let vs set it vpon him who is most worthy to be loued; and if it be veniall, let vs also giue it vnto him who hath giuen vs most for it.

And fourthly, it shall waken in vs the loue of God, if we consider in our hearts what great things the Lord hath promised to giue vnto vs, euen such as the eye hath not scene; and the eare hath neuer heard, life without death; youth without age; light without darknes, ioy without sadness; a kingdome without a change; and in a word, he shall then giue vs a blessed life, *non de his qua condidit, sed de se ipso*, not of those things which he hath made, but of himselfe. But to returne to our former purpose, that we may know whether this holy loue be created in our hearts by the spirit of grace or no, wee must try it by the fruits and effects of loue, whereof now it shall content vs to touch a few. First, it is the nature of Loue, that it earnestly desires and seekes to obtaine that which is beloued. Hereby shalt thou know whether thy affection of loue be ordered by Christ, or

3.
Because he hath first loued vs.

Bernard.

3.
He hath declared his loue by innumerable gifts already giuen vs.

4.
Hee hath yet greater things which he hath prepared for vs to giue vs.

Aug. de ciuitate dei libro 18.
Our loue to God must be tryed by the effects thereof.

5.
Propertie of Loue, it longs to obtaine that which is beloued.

remaine as yet disordered by Sathan. The affection which Christ hath sanctified will follow vpward, seeking to be there where he is. Every thing naturally returns to the owne originall; as the waters goe downe to the deep, from whence they came: so carnall loue powred out like water, returns to Sathan who begat it, and carries miserable man captiued with it downward to the bottomles pit, but holy loue being as a sparke of heauenly fire kindled in our hearts by the holy Ghost, ascends continually, and rauishes vs vpward toward the Lord, from whom it came, not suffering vs to rest till we enjoy him.

Let this then be the first tryall of our loue; if we vse carefully those holy meanes by which we keepe and entertaine familiarity with our God, it is an argument that wee loue him; and what other meanes is there by which man vpon earth is familiar with God, but the exercises of the word and prayer? Godly David, who protests in some places that he loued the Lord, proues it in other by the like of these reasons. *O how I loue thy lawe! it is my meditation continually; and againe, I haue loued the habitation of thine house, & the place where thine honour dwells. One thing haue I desired of the Lord, that I may dwell in the house of my God all the dayes of my life, to behold the beauty of the Lord, and to visit his holy Temple.* As this doth serue for the comfort of those who delight in the exercise of the word & prayer, so doth it serue for the conuiction of those, to whom any other place is more amiable than the tabernacles of God: an euident proofe they haue not the loue of God, because they neglect the meanes euen when they are offered, by which familiar access is gotten vnto the Lord.

And againe, because the sight we haue of God in this life is but through a vaile, and the taste we get of his goodness is but in part, & that in the life to come the Lord will fully embrace vs in the armes of his mercy, and kisse vs for euer with the kisles of his mouth: therefore is it that the soule which vnsafedly loues the Lord, cannot rest content with that

Wee loue not
God, if we vse
not the exerci-
ses of the word
and prayer, se-
ing by them
only we haue
familiarity
with God vp-
on earth.
Psal. 19. 97.
Psal. 26. 8.
Psal. 27. 3.

Wee loue not
God, if wee
long not to be
with him in
Heauen, where
he shewes his
most familiar
presence.

that familiarity which by the Word and Prayer it hath with God in this life, but doth long most earnestly to be with the Lord, where she knoweth that in a more excellent manner she shall embrace him : whereof proceede these and such like complaints. *As the Hart Brayeth for the Rivers of water, so panteth my soule after thee, O God: O when shall I come and appeare before the presence of my God? My soule desireth after thee as the thirsty land: For I would be dissolved and be with the Lord. Therefore come, even so, come Lord Jesus.*

But alas, here are wee taken in our fynes : thou sayest thou louest the Lord, but how is it then that thou longest not to see him, neither desirest thou to be with him? Yea, a small appearance of the day of death, or mention of the day of Iudgement, doth terrifie and afrye thee: whereas otherwise if thou didst loue him, they would be ioyfull dayes vnto thee : seeing in the one wee goe to him, and in the other hee commeth to vs to gather vs, and take vs thither where hee is. Surely, those men who contenting themselues with the gifts of God in this life, thinke not long to enjoy himselfe, are but like an adulterous woman, who if so be shee possesse the goods of her husband, regards not albeit shee never see himselfe. I confess indeed, wee may reioyce in all the gifts which God hath giuen vs, as in the tokens and testimonies of his loue, but we are alwayes to vse them with this protestation, that nothing giuen vs in this life be allowed vnto vs for our portion & inheritance, and that no contentment ever come vnto our hearts, till wee get himselfe who gaue them. If the loue of the Corinthians made the Apostle to say, *I seeke not yours, but you*; how much more should the loue of God compell vs to say vnto him, It is not thy gifts, O Lord, but thy selfe I long for, thou art the portion of my soule? If thou wouldest giue mee all the workes of thine hands, yet shal I never haue comfort nor contentment, except thou doest giue me thy selfe. *Therefore, O thou whom my soule loneth, shew mee where thou feedest, wherethou*

Psal. 42.1.

Psal. 14.3.

Phil. 1.1.

Reuel. 2.1.

How by this trial it is found that many are void of the loue of God.

Can. 1.6.

Our Calling is a manifestation of our Election.

lyest at noone, and doft rest: for why shoulde I be as he that turneth aside to the flockes of thy companion? Blessed is he that hungers and thirsts for thy righteousness, for he shall behold thy face, and be filled with thine image, for in thy presence is the fulnesse of ioy, & at thy right hand are pleasures for euermore.

The second tryall of our loue is Obedience, and an holy care in all our callings to serue and honour the Lord. Preachers must be tried by this rule, *Peter, louest thou me? Feed my Flocke.* Gouvernours and Counsellors must be tryed by this, *Can ye say in truth with the godly Gouvernour David, I loue the Lord? Then will yee also say with him, What shall I render to the Lord for all his benefits? How shall I shew my loue toward him? And what shall I doe in my time for aduancement of his glory? If thou doft loue the Lord, then will thou be a nourishing father to his Church, a carefull aduancer of his Kingdome, a wise prouisor to remoue thofe stumbling blocks which hinder the course of the Gospell: If ye loue the Lord, then will yee stand vp with David, and say Doe not I hate them, O Lord, that hate thee? Do not I earnestly contend with them that rise up against thee; Surely, I hate them with unfained hatred, as if they were mine vtter enemies.*

If ye honour the Lord as David did, the Lord shall blesse you as he blessed David. David sware vnto the Lord, that he would not rest, till he found out a place for the Lord, euē an habitatiō for the mighty God of Jacob. And the Lord sweraſe againe vnto David, that of the fruit of his body, he would set vp one to raigne after him. But if otherwise there be nothing in you but a care to stablish your ſelues & your houses with the neglect of the glory of God, then remeber that the curse of Shebna, and not the blessing of Eliakim ſhall be vpon you; *Yee ſhall not bee faſhned as a nail in a ſure place, but ſhall be rolled and turned away like a ball: the L O R D ſhall drive thee from thy ſtation, and out of thy dwelling place ſhall hee deſtroy thee: for the wicked ſhall*

^{2.}
The effect of
true loue is ob-
edience, and
a care to please
the Lord.
John.21.15.

Pſal.139.21.

What great
blessing be-
geth to them,
who in their
calling ſeek to
honour God.

Eſa.22.23.

not have his desire, his thoughts shall not be performed, neither shall he be established on the Earth, but emill shall bane him to destruction: The Lord shall take thee and plucke thee out of thy Tabernacle, and root thee out of the Land of the living.

And generally all of you in your callings remember, that the value of your Christian loue must be tried by the same Touch-stone, not by your words, but by your works. If any loue me (faith Iesus) let him keepe my Commandements. but here also the hypocrisie of this age is discovered: as the Jewes called Iesus their King, and bowed their knees before him, but spat in his face, and buffeted him: so the bastard Christians of this age call Christ their Lord, and bow their knees before him, yet by their sinfull life they crucifie him, and tread his bloud of the covenant vnder their feete: they kisse and betray him with *Iudas*, it is but a Scepter of Reed they allow him, for they giue him no commandement ouer their affections: wherefore great is the controuersie which the Lord hath this day with the men of this generation.

The third tryall of Loue is Bountifullnesse: the Apostle saith, *Loue is bountifull*: experience proues that every Louer bestoweth bountifullly on that which he loueth: yee loue your bodies, and therefore largely bestow vpon them to feed them, and cloath them, yea, with excessive apparell; yee loue your Children, and let them want no needfull thing for them, yea, yee loue your beasts, and spare not to bestow largely vpon them: only you say, yeloue the Lord: but wherein are ye bountifull toward him? It is true that in nothing can a man be profitable to the Almighty: but, are there not workes commanded vs, which should shone before men, that by them our heavenly Father may be glorified? though workes can be no merits; yet are they your witnessesse: and what haue yee done to remayne when yee are dead, as witnessesse of your loue toward the Lord? Though your goodnessesse extend not to the Lord, yet where

Psal. 140. 21.
Psal. 5. 25.

But this age in
word calleth
Christ their
King, but castes
off his yoke.
John 15. 10.

3.
The proprie
of Loue, is
bountifullnesse.
1. Cor. 13. 4.

is your delight that should bee on his Saints and excellent ones vpon earth? Where is your compassion and loue toward the Brethren? Are not the men of this age like vnto that fig-tree which had faire leaues, but not so much as one fig to give vnto Iesus in his hunger; *Having the shew of godlineſſe, but haue denied the power thereof*, yeelding words enough, but no fruits to adorne the glorious Goswell of our Lord Iesus? Of these and many moe, if wee might insist in them, it is manifest that all haue not the loue of God in their hearts, who this day pretend it.

4.
The last is readines to suffer for his cause.

The last triall of Loue which now wee bring, is readinesse to suffer affliction for the cause of God. The Apostles being beaten for preaching the name of Iesus, in stead of mourning, departed reioycing that they were counted worthy to suffer for Christs sake, & all because they loued him. For the loue of *Rachel*, ſeven yeeres of hard ſervitude ſeemed vnto *Jacob* but a ſhort ſpace. For the loue of *Dinah*, *Sichem* willingly ſustained the circumcifion and cutting off his flesh: much more to him, in whose heart abounds the loue of the Lord, will bitter things become ſweet, and hard things eafe. This loue hath made the holy Martyrs ſtep out of their own element into the fire, with greater ioy and willingneſſe, then Worldlings haue when they ſit downe to their banqueting Tables to refresh them, or lie downe in their beds to reſt them. The Apostle (who ſuffered all ſorts of affliction for the Goswell) giues this for a reaſon, that the loue of Iesus constrained him. Thus much concerning the effects of holy loue, by which we are to make ſure our calling, and conſequently our election, for our euerlaſting comfort.

Even to them that are called according to his promise) Hitherto the Apostle hath ſummarily ſet downe his third principall argument of comfort: and now in the end of this Verse, he ſhortly breaks vp the confirmation thereof, which is this: they who loue God are called according to his purpoſe; therefore all things muſt work for the beſt vnto them:

The

A confirmation of the third and laſt argument of comfort.

The necessarie of this reason shall appeare, if wee consider that the Lord cannot be frustrated of his end. Those whom the Lord in his immutable purpose hath ordained to glory, and whom, according to that purpose, hee hath called in time, how can it be but all things must worke vnto their good? For the working prouidence of God, which is the executor of his purpose, doth so ouer-rule all incidents which fall out in the World, and doth so gouerne all seconday and inferiour causes, that of necessarie they are directed to that end, whereunto the supreme cause of all, to wit, the purpose and will of God, hath ordained them. This is shortly set downe in these words, and more largely explained in the two Verses following. It is the last reason of comfort, and the highest: for now the Apostle leads vs out of our selues, and sets vs vpon that Rocke which is higher then wee; he carries vs by the hand, as it were, out of the Earth vp into Heauen, and lets vs see how our salvation is so grounded in Gods eternall purpose, that no accident in the World can change it.

We haue here then three things, every one of them depending vpon another: the loue of God flowing from the calling of God, and the calling of God, comming from the purpose of God: vnto which the Apostle here drawes vs, that we casting out anchor with the vaile, and resting in the Lords immutable purpose, may haue comfort in all our present tentations. It is most expedient for the godly to marke this, that our manifold changes doe not interrupt our peace: let vs consider that the Lord hath in such sort dispensed our salvation, that the ground therof is laid in his owne immutable purpose, but the markes and tokens thereof are placed in vs after our calling: the markes and tokens are changeable, like as wee our selues in whom they are, are changeable, but the ground holds fast, being laid in that vnhangeable God, in whom falleth no shadow of alteration; *I am God, and am not changed: My sheepe, none can take out of my hand: The counsell of the Lord shall stand, and*

Comfort, that
the ground of
our salvation
is in God, the
tokens thereof
in our selues.

*Isa. 46.
John 10.
2.Tim. 2.*

Mal.3.6.

Our calling & conuersion flowes from Gods purpose, and therefore all the praise of it belongs to the Lord.

his foundation remains sure. It is true that the tokens of election cannot be fully taken away from any that is effectually called: nay, not in the greatest detraction, yet haue they in vs their owne intention and remission. And this should comfort vs against our daily vicissitudes and changes, when wee feele that our Faith doth faint, our life languishes, our hope houers, and wee are like to sink in the temptation with Peter, and our feeble hands fall downe with Moses, yet let vs not despaire; no change in vs can alter Gods vngangeable purpose, he who hath begun the worke in vs, will also perfect it. *Because I am not changed* (saith the Lord) *therefore is it that yee, O Sonnes of Iacob, are not consumed.*

This purpose of God is called otherwise the wil of God, and the good pleasure of his Will. In that the Apostle saith, Our calling is according to his purpose, it teacheth vs to ascribe the whole prayse of our saluation to the good pleasure of his Will, and not to our owne fore-seene merits. That poysone of pride which Sathan powred into our first Parents, and by which they aspired to be equall with God, doth yet break forth in their posteritie, & corrupt the heart of man; euer ayming at this, to seeke vnto himselfe either in part or in whole, the power and praise of his owne saluation. This is to start vp into the roome of God, and to usurpe that glory which belongs to the Lord, and hee will not giue to any other; than the which no greater sacrifedge can be committed against the Lord. O man, content thee with that which the Lord offers thee, and let that alone which he reserues vnto himselfe: *My peace* (saith the Lord) *I give to you, my glory I will not give to any other.* The first Preachers of the Gospell were Angels, they proclaimed glory and peace, but glory they gaue to God which is on high, and peace they cryed to the children of his good will, which are vpon earth. It is enough that peace and saluation is giuen to be thine, but as for the glory of saluation, let it remaine to the Lord.

He

He is for this called the Father of mercy, because mercy bred in his owne bosome. He hath found many causes without himselfe moving him to excuse iustice, but a cause moving him to shew mercy he never found, but the good pleasure of his will: therefore the Apostle saith, *The Lord hath called us with an holy calling, not according to our works, but according to his purpose and grace.* Surely, except the Lord had reserved mercy for vs, wee had beeene like to *Sedome and Gomorrah*: but it pleased him of his owngood will of the same lumpe of Clay to make vs Vessels of Honour, whereof he made others Vessels of dishonour. And who is able sufficiently to ponder so great a benefit? And therefore howsoeuer the blinded Pharisee sacrifice to his owne net, and make his mouth to kisse his hand, as if his owne hand had done it, yet let the redeemed of the Lord prayse the Lord; let him cry out with a lowder voice than *David did: O Lord, what are we that thou art so mindful of vs! Not unto vs, O Lord, not unto vs, but to thy name give the glory, for thy louing kindnesse and thy truth: for our salvation comes from God that sits upon the Throne, and from the Lambe.* To thee (O Lord) be prayse, and honour, and glory for euer.

Now as for the calling: we are to know that the calling of God is two-fold, outward, and inward. He speakes not here of the outward calling, of which our Sauiour faith, *Many are called, and few are chosen*, but he speaks of the inward calling, which is the first intimation and declaration of our election. For the decree of our election is alwayes hid and secret vnto vs, till the Lord by calling reveale it, and make it known vnto vs, that we are of the number of those whom he hath appointed to life. As in his secret counsell he made a distinction of the Elect and Reprobate, so by his calling he begins the execution of this decree, separating the one from the other in this life, in manners, and conditions, who are to be separated in the life to come for euer in estate and place.

For this cause he is called the Father of mercy, and not of judgement.

2.Tim. 1.9.

Our calling is two-fold, and the inward calling is a declaration of our election.

All mankind
are considered
standing in 3.
Circles, and
they onely are
blessed, who
are within the
third.

Zach, 13.9.

Mat. 7. 21.

He that will take a right view of all mankind, shall find them standing as it were, in three circles; they onely being happy, who are within the third. In the outmost circle are all those on whom the Lord hath not vouchsafed so much as an outward calling by his Gospel, and here standeth the greatest part of the World. In the middle circle, which is much narrower, stand they who are partakers of an outward calling by the Word and Sacraments. In the third circle, which is yet of smaller compass, then the other two, stand they who are inwardly and effectually called; these are Christs little flocke, the communion of Saints, the few chosen, the Lords third part, so to speake with *Zacharie*; the other two parts shall bee cut off and die, but the third will the Lord fine as Siluer and Gold: the Lord will say of them, *This is my people, and they shall say, The Lord is our God.* It is a great step indeed, that wee are brought from the first circle into the second, but it is not sufficient to salvation; yea, rather they who stand in the second circle, hearing the voice of God calling them to repentance, and yet harden their hearts and will not follow him, may looke for a more fearefull condemnation then they who are in the outmost ranke of all. Double stripes are for him who knoweth his Masters will, and doth it not. *Sodome and Gomorrha* shall bee in an easier estate than they. Content not therefore your selues, that you are brought within the compass of the visible Church, that ye have beeene baptized in the Name of Iesus, and haue communicated at his holy Table: *Not every one that saith, Lord, Lord, shall enter into his Kingdome: except ye find also his inward and effectuall calling, that the arm of his grace hath drawne you within the compass of the third circle, and hath set you downe among those whom hee hath chosen to be his owne peculiar people.*

And againe, that the calling of God is according to his purpose, yelds vnto vs this comfort; that seeing his calling is extended toward vs, we may be sure that from euerlasting he

hee hath had toward vs a purpose of loue. Certainly, hee had not sent his Gospell amoung vs, were it not that hee hath here a number belonging to the election of his grace; he hath lighted a candle amoung vs, and set it in an eminent Candlestick, to assure vs that hee is in seeking here some pieces of Money which were left, and he will not rest till hee finde them. When the Apostle *Pant* should haue gone by Bythinia, the Lord commanded him to goe to Macedonia: what the purpose of God was, the event declared; namely, that it was to conuert *Lidia* and the Iaylor. Who may not see here Gods marueilous mercie towards his owne, that for the conuersion of a few, will haue his Gospell to be preached to a whole kingdome? Which doth yet more cleerely appeare, in that when he commaunded his Apostle *Pant* to tarry at Corinthus, hee gaue this reason; *Because (saith hee) I haue much people here: shewing vnto vs, that the greater Haruelt hee hath, the longer doth hee continue his Labourers among a people.* This is the very worke of God which hee is working in the middest of you, and for which he continueth among you the preaching of his glorious Gospell, it is because toward many of you, hee hath a purpose of loue: some hath hee called already, whom he will haue confirmed; others, yet inwardly called, hee will conuert by the Gosp. II, before he remoue it. Let every man looke to himselfe, whether he haue part in that grace which comes by the Gospell, or no, for woe will be to him that shall be found in darkenesse, after that the light hath shined vnto him.

Good were it yet for vs all, if wee could more deeply consider this, that the Gospell of the Lord Iesuſ is come among vs, not by accident, nor by the meanes of men, but by the purpose of God: that in these dayes we heare that voyee, which many of our Fathers heard not; that in some places of the World this Gospell is preached, and not in others; that it is continued with vs, notwithstanding the manifold machinations of the Children of darkenesse to subuert

Where ever
the Gospell is
preached to
call men, there
God hath to-
ward some a
purpose of loue

*Act. 16.**Act. 18, 10.*

If this were
considered, it
would worke a
greater reue-
rence of the
Gospell.

subuert it ; yea, that by such and such persons , the Gospell hath beeene preached vnto vs : if we did consider that all chefe fall out according to Gods determinate purpose , it would waken vs a more reuerent hearing of the word of Grace , and a greater care to take heed to the smallest occasion of grace when it is offered : but all the contempt thereof, which now is among men, floweth from this, that they doe not looke vnto the hand of God sending out such a message to them, by such persons, at such a time, in such a place , as he in his eternall purpose hath concluded with himselfe. But as *Samuel* before he knew the Lord, thought the voyce of God to be but the voyce of *Els*, and therefore went againe to his rest: so the great multitude of them who heare it, not as the word of God , but as the word of men, esteeming that it commeth by the meanes of men , and not according to the determinate purpose of God, it is no maruell if still they returne to their old sinnes, and remaine disobedient to the heauenly vocation.

A fearefull token of Gods departure, when he ceaseth to call a people any more,

For no Husbandman will want laborers in his field, as long as the haruest is not ended.

And further out of the ground laid already, that the calling of God is according to his purpose, we are taught that the least iuste mission of Gods calling should be vnto vs a great matter of humiliation, seeing the Lord calleth men to be Preachers, and hath them in his hand as starres, holding them ouer sometime to one part of the world, and sometime to another, that we may communicate light to them who are sitting in darknes ; the remouing of them from a people, is a fearefull token of the Lords departure, and translating of his kingdome. The Husbandman calleth not his labourers out of the field in the midst of the day , vnlesse the haruest be done : and if the Lord remoue his Seruants from a people, it is because his purpose is finished; for the ground is sure, that his calling is according to his purpose: but the Lord forbid , that the tearme of the ending of this calling should euer come in our dayes.

And to the end that wee haaste it not vpon our selues, wee are to know, that as the Gospell comes not to a Land by

by mans procurement, so no power of man is able to remoue it. The Lord who set the Sunne in the Firmament, and gouernes it in such sort, that it giues light to one part of the world when another is in darknesse, and no malice of the euill doer is able to obscure it, howsouer he hates it, hath also set his Gospell in the firmament of his Church, to giue light to Goshen, while as Egypt is in darknesse: and all the courses of Politickes, though they were filled with Achitophels wisdome, are not able to stay it: onely our owne vnhankfulness, and abuse of the time of grace is to be feared: if therefore we loue the light, let vs cast away the works of darknesse, and walke in the light while as yet wee haue it: let vs welcome those messengers of peace, that come to vs in the name of the Lord, endeououring by all holy meanes to transferre this Kingdome of God to our Children after vs, that they also may see the beautie of the Lord, (which we haue seene) to their euerlasting saluation.

As the Gospel comes not by mans procurement, so no power of man can remoue it.

VERSE 29.

For those whom he knew before, hee also predestinated to be made like unto the image of his Sonne, that hee might be the first borne among many brethren.

RHe whole Booke of God is full of heauenly consolation, every parcell thereof hath in it the words of eternall life; but this place of Scripture wherein now wee are trauailing, may bee called aboue the rest a treasure of comfort, for here the Apostle leadeth vp the Christian to the Register of God, and lets him see his owne name written in the Booke of life, his saluatione established in Gods immutable decree, exhibited now by Gods effectuall calling, to bee performed and perfected to him by his endlesse glorification. So that in all the Booke of God, there is not so cleere and certaine a

What a treasure of comfort is to be digged out of this Verse?

Not so cleare
a sight of sal-
uation in all
the Booke of
God.

The linkes of
the Chaine of
Saluation, Elec-
tion, Calling,
Iustification,
Glorification,
are knit inse-
parably.

He that hath a
sure hold of
the middle
links, Calling,
and Iustifica-
tion, is sure of
the other two,
Election, and
Glorification.

sight of saluation giuen to the Christian as in this place. It comforted *Stephen* when he was in the valley of death, that he saw the Heauen opened, and the Lord Iesu standing at the right hand of his Father: and it should no lesse comfort vs in all our tribulations, that the Apostle here lets vs see the third Heauen opened vnto vs, to make knowne vnto vs the will of God concerning our saluation.

This comfort the Apostle brake vp shortly as wee heard in the end of the last Verse, and now more largely explaines it in these two Verses: in the which he sets downe in order the causes of our saluation, and lets vs see how our present effectuall calling is so inseparably knit with our election and glorification by the hand of God, that no power in Earth, nor in Hell is able to sunder them: whereof the certaintie of his former comfort appears cleerely, that of necessitie all things must work together for the best vnto them that loue God, euen to them that are called according to his purpose. Which shall yet bee more manifested, if wee consider how that this golden Chain of our saluation reaches (so to speake it) from Eternitie to Eternitie; the beginning of it, albeit without beginning, is our Election; the end of it, albeit without end, is our Glorification. And these two ends of the Chaine the Lord keepes sure and secret in his owne hand, but the two middle linkes thereof; *to wit*, our Calling and Iustification, the Lord lets them downe from Heauen to the Earth, that wee for our comfort might gripe and apprehend them, and being sure of the two middle linkes, we might also be sure of the two ends, because the Lord hath knit them inseparably together.

Thou then who wouldest bee comforted with the assurance of thy saluation, make it first knowne to thy owne conscience, by breaking off the former course of thy sinnes, and by well doing for the time to come, that God hath called thee and iustified thee. Gripe sure as it were with the one hand the linke of Calling, and with the other the linke of Iustification: fasten both thy hands vpon the middle linkes

linkes of this Chaine, that by them thou mayst bee pulled out of this Dungeon, and railed vp to Heauen, to seeth thou art one of them who art elected before time, and after time shall be glorified. To make this yet more plaine, we are to know that this mortall life of ours is a short interected point of time, betwene two Eternities (so to call it) in the which some in feare and trembling working out their saluation, passe from Gods eternall election to endless glorification, others againe in wantonnesse and carelessse security, drinke in iniquitie with greedinesse, and so step from the decree of reprobation, that most iustly they procure their owne condemnation: So that every man hath to consider of his everlasting weale or woe by his present disposition in this life.

Oh that we had sanctified memories, alwayes to rememb're this: so long as we are here, if of weaknesse we fall we may rise againe, and if one day wee haue not learned well to repent, wee haue leaue of the Lords patience, to learne it better another day: but hee who in the day of his transmigration, steps the wrong step, will neuer get leaue to amend it: *Where the treefals, it shall lye there: the wicked who dye in their sinnes step downward to the deepe pit and gulfe, out of the which there is no redemption.* Let vs therefore be well aduis'd before we leape; let vs fasten the one foot vpon the border of that Canaan, before wee goe out of the body; let vs make sure that we shall be receiued into those everlasting habitations. This shall bee done, if wee make our whole life a proceeding from election to glorification, and that through Calling and Iustification, which to haue inseparably following them, the sanctification and renouation of the whole man. The Lord make vs wise in time, that we may consider the course of our life, and thinke of the end whereunto it leades vs; for as *Moses protested to Israel, so doe I vnto you, I haue laid this day life and deaþ before you;* the Lord giue you grace to make choice of the best.

Our present life is a point of time betwene two Eternities,

If in this life we fall, we may rise again, but if in death we step downward we shall neuer mend it.
Eccles.11.3.

Deut.30.15.

In

Prescience &
Predestinat.
on how they
are here di-
stinguished,

Prescience im-
properly ascri-
bed vnto God.

Prescience two
manner of
wayes consid-
ered, generally,
and specially.

In these causes of our saluation, linked together in this Chaine, we haue first to looke vnto Gods decree, consisting in his foreknowledge and predestination: Secondly, to the execution thereof, which is made by his Calling, Iustification, and Glorification. The Decree hath in it these two acts or preordinances (so to call them) Prescience and Predestination, which this manner of way are to be distinguished: by foreknowledge the Lord sets before him the whole number of mankinde, whom of the good pleasure of his owne will hee purposed to saue; so that the first preordination is this, these are they whom I will saue: by predestination againe he concluded to saue them, by such and such meanes; so that the second preordinance of the decree is this: those that I haue deuided to saue, I will saue this manner of way; so that prescience looks to the person to bee saued, predestination to the meanes whereby they are to be saued. Where we must consider that this Decree of God is thus distinguished by the Apostle in these two words for our capactie, who being but mortall creatures endued with reason, conceiue, understand, and discerne one thing after another, and cannot doe otherwise: but it is not so with the Lord our God, who being himselfe a most perfect vnderstanding, by one act without prioritie, or posterioritie, knowes, conceiues, and discernes all things.

Wee come first now to speake of Gods foreknowledge: the properties of God are either absolute; as namely, that hee is a Spirit, simple, and infinite, or else such as haue relation to the creature. And of this sort is foreknowledge, which improperly is ascribed vnto God: for properly there is no fore nor after in God, nothing past, nothing to come: but foreknowledge is ascribed to God in respect of the creature, because he knew vs before that we were. This foreknowledge is two wayes considered: first generally, as it is extended to all his creatures, & so it is compared to a common booke of register, wherein the Lord hath written all things which were afterward to be: and of this speakes the

Psalmit,

Psalmist, *My bones (saith he) are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did see me, when I was without forme; for in thy Booke were all things written, which in continuall of time were fashioned, though they were not before.* Of it also speakes the Apostle, *All things are manifest in his sight with whom we haue to doe.* This manner of way fore-knowledge is Gods vniuersall eye, by which with one looke he knoweth all his creatures within and without, their nature, their shape, their actions, their beginnings, their ends: but fore-knowledge this manner of way considered, is not a linke of this Chaine, it being certaine that there is not one of these linkes more patent, nor largelier extended then another, as yee shall afterward heare.

Fore-knowledge then in this Chaine of Saluation, is specially considered, as it is conioyned *cum iustitia*, with the loue and liking of God, as it is all one with Election, extended to none but vnto the Children of his good will: this way it is affirmed of the godly, *The Lord knoweth who are his*, but denied of the wicked, *Depart from me yee workers of iniquitie, I know you not*, that is, albeit I know your persons, yea, your most secret actions, yet your selues I know not, so that I loue you: and this way fore-knowledge especially considered, is called the Booke of life, wherein the Lord hath written the names of those whom he hath ordained to life.

Predestination is also two manner of wayes considered; first, as it is generally extended to all his creatures: for as he knew them all before they were, so hee appointed them by mids into their owne end. Other artificers when they haue made a worke, know not what will be the end of it, he that buildeth an house, knowes not how long it will stand, whether fire shall consume it, or the wind ouer-turne it: or the earth-quake vndermine it; but the Lord, as hee hath made his Creatures, so hath he appointed them to an end, which hee knoweth himselfe: but here Predestination is specially

Psal.139.15.

Heb.4.13.

In this Chaine it is specially considered as it looks to the Elect onely.
John 13.18.
Mat.7.23.

Predestination is also two wayes considered.

Foreseen merits fally collected out of this place.

This errour is improved by their owne men, as *caetane*,

and *Aquinas*.

considered, and is no larger than Election, respecting the Elect only, whom hee hath ordained vnto life by his owne middes: for the word *προφέτης*, here, not onely signifieth to ordaine an end, but also to appoint all the limits, borders, & middes, within and by which thou art to come to that end.

Where, before wee come to the doctrine of instruction, we will shortly encounter with our aduersaries, who read these words in this manner; that the Lord predestinated those whom hee fore-knew to be conformed to the Image of his Sonne, that so they may establish, here out, their errour of fore-seene merits. It were sufficient to bring against them the best learned of heir owne side, some whereof read these words no otherwise then wee doe: as the Jesuites of *Rhemes*: others plainly impugne that reading, and the errour of fore-seene merits founded vpon it; for so *Casertane* writheth vpon this place. *Ad confutandum dogma illorum, qui primum salutis nostra locum tribunt divina prescience futuorum, qui prascientiam meritorum ponunt ratione nova definitionis divinae: ad confutandum (inquit) hac, primum nostra salutis locum tribuit divino proposito, dicendo ipsis qui secundum propositum vocari sunt.* To confute (saith he) the doctrine of those, who giue the first place of salvation to Gods fore-knowledge of mans merits, which hee was to doe, and so puts his prescience as a reason and cause of his predestination; to confute these, I say, hee giues the first place of salvation to the purpose of God, while hee saith, to them that are called according to his purpose. *Aquinas* in like manner writing vpon the same place saith: *Ponere quod aliquid meritum ex parte nostra presupponatur, cuius prascientia sit ratio predestinationis, nihil est aliud quam ponere gratiam deinceps meritis nostris. Et quod principium honorum operum est ex nobis & consummatio ex Deo.* To affirme that any merit vpon our part must bee presupposed, the prescience whereof was the cause of predestination, is no other thing but to affirme that grace were given of our merits, and that the beginning of good works

workes were of our selues, and the consummation thereof were of God : therefore (saith he) the words are to be read this way more conueniently, Whom bee fore-knew, them also he predestinated to be made like vnto the Image of his Sonne, *ut ista conformitas non sit ratio predestinationis sed effectus*, that so this conformity be not a cause of predestination, but an effect.

But beside these, this error is conuincid by manifold proofes of holy Scripture : the Apostle saith, *He hath chosen vs in Christ*, therefore not in our selues: he saith againe, *that we should be holy and without blame*, he saith not, he chose vs, because he foresaw that we would be holy ; so hee sets downe *Sanctification* as an effect of *Predestination*. Now it is certaine, that one effect of Predestination may well bee the cause of another posteriour effect, as the preaching of the word is a cause of faith, and faith is a certaine cause of iustification, but no effect of Predestination can be cause of it. Againe, he saith, *The Lord hath saved vs, and called vs with an holy calling, not according to our works*: here ye see, that in our calling, our works and Gods purpose, are manifesterly opened, so that the putting off the one, is the remouing of the other : thus neither in our Election before time, nor in our calling in time, hath the Lord regarded our workes, or fore-seene rectitude of our will, but the good pleasure of his owne will.

And I pray you, what other thing could the Lord foresee in vs, then that which he foresaw in the Israelites? I knew that thou art obstinate, and thy necke an iron sinew, and thy brow brasse : I knew that thou wouldest grievously transgresse; therefore, I called thee a transgressor from the wombe: yet for my Name's sake will I deferre my wrath, and for my praise will I refraine from thee, that I cut thee not off: yea, in so many places of holy Scripture doth the Lord plead the cause of his owne glory, that it cannot be but a most fearefull sacriledge, against so cleere a light, for a man either in part or in whole, to make his own merits a cause of iustification.

Sanctification
is an effect of
predestinati-
on, and there-
fore not a
cause of it.
Ephes. 1. 4.

2 Tim. 1. 9.

The calling of
God finds euer-
y man in an
evill estate.
Esay 48. 8.

Psal. 115.1.

Obiection of
men against
Gods prede-
stination an-
swered.

Rom. 9.16.

Aug. in Ioan.
tract. 16.
Aug. Epist. 59.
ad Paulin.
Gregor. in
Iob cap. 9.

when the Lord called *Abraham*, he found him an Idolater: when he called *Paul*, he found him a Persecutor: when he called *Matthew*, he found him a Publican: when he called *Mary*, he found her possessed with Devils; all that euer receiued grace, stand vp as so many witnesses of his glory. *Not unto vs, O Lord, not unto vs; but to thy Name be the
praise.*

And to these obiections which the braine of man hath brought out against this truth of God, to cleere themselues and charge the Lord with ywrighteousnesse, they are all sufficiently answered by the Apostle, that the Lord, by reason of his absolute authorditie ouer ali his creatures, hath power of the same lumpe to make one vessell of honour, for to shew the glory of his mercie, and another vessell of dishonour, to shew the glory of his Justice: seeing this power is not denied to the Potter ouer his clay, how dare man speake against it in the Lord ouer his creatures? *O man, who art thou that pleadest with God? Woe be to him that strineth with his Maker.* If I dilpute with thee, O Lord, thou art righteous: how euer I iudge of thy counsell, and of the manner of thy working, thou art alway righteous. *Si non vis errare, si thou* wilt not erre, saith *Augustine*, judge not the Lord: why one is fau'd the Apostle tells you, *I have mercy on whom I will have mercy. Misericordia eius misericordia oculis: why another is reiecte, Causa potest esse occulta, iniusta esse non potest*, the cause may be secret, but cannot be vnjust: *qui in factis Dei ratione non videt, infirmitate sua considerans, cur non videt rationem videat*, he that feeth not a reason of the Lords doing, let him look to his own infirmitie, and he shall see a reason why hee feeth it not. The Lord hath hid euen from most wicked men the purpose of their owne reprobation, till it come to the execution, and then shall they receive an answer from their owne consciences, to stop their mouthes, which now they will not receive from man. *Every one of the damned shall be compelled to acknowledge, that the judgement executed vpon them is righteous.*

Bur.

But now to returne to the doctrine, we haue first to obserue out of the signification of the word which I marked before, that the Lords determinate counsell & predestination takes not away the nature, properties, nor necessities of secondary causes & meanes of saluation, but rather establishest them: for those whom God hath appoynted to saluation, he hath also appoynted to those meanes which may bring them vixit. It is therefore a blasphemy which is frequent in the mouthes of carnall professors; If I be elected, howsoeuer I liue I shall be sauued, and if otherwise I be a reprobate, liue as I will, I cannot mend it; this is no other thing but Sathan's diuinity: if thou be the Sonne of God, cast thy selfe downe from the Temple: thou shalt not dash thy foot against a stome, as if the sonnes of God were licensed to despise the second and ordinary meanes, and not rather bound to vse them; but in very deed as it is against the nature of fire to be colde, so is it impossible that the elect man effectually called, can reason after this manner, yea the more he heares of Election, the more hee endeouers to make it sure by well doing, knowing that no man can attaine to the end of our Faith, which is the saluation of our soules but by the lawfull and ordinary meanes.

Both temporall and spirituall blessings the Lord wil haue vs to seeke them by the lawfull and ordinary meanes: the Cornes cannot serue Israel except the earth beare them; the earth cannot beare them except the heauens give raine; the heauen can give no raine except the Lord command them. Therefore when the Lord promiseth a blessing, *In that day (saith the Lord) I will beare the heauens, & they shal beare the earth, and the earth shal beare the Corne, and the Wine, & the Oyle, and they shal beare Israel.* And that he keepes the same order in bestowing spirituall blessings, wee are taught by the Apostle whē he saith, that before we be sauued we must cal on the name of the Lord, before we call on his name we must belieue, before we belieue we must heare, before we heare there must be preaching: whereof it is evident

Predestination takes not away the second causes and meanes of saluation.

Sathan's diuinity teacheth Atheists to despise the meanes of saluation.

God gives his blessing by meanes therefore they shold not neglect the meanes who seek the blessing.
Hosea.2.21.

Comfort: our election before time cannot be disanulled by any creature made in time.

Saving grace is communicated to few, and therefore should be the more esteemed.

Mat. 8.16.

that they who negle^t and contenne the ordinary meanes of saluation, doe gite out a very hard sentence against themselves, which is, that if they so continue, they doe not appertayne vnto election.

And againe, for our further comfort, wee haue here to marke the certaintie and solidity of our saluation: it is neither to day nor yesterday that the Lord concluded to bee mercisfull vnto vs; our election began not with our selues: before the mountaines were made, before the earth and the World were formed, euen from euerlasting to euerlasting the Lord is our God. What creature then is able to disanull that which God hath willed, before that euer a Creature was? onely let vs labour that as our election is sure in it selfe, so wee may make it sure in vs, by walking in a good conscience before the Lord; and then we shall not care what man or Angell say to the contrary against it: they are but posterior creatures, and what interest can they haue to gain-say that which God hath done before that they were? Happy are they who are rooted, grounded, & builded vpon this rocke, no storny wawe of the Sea shall ouer-turne them, no rage of temptation, nor power of the gates of Hell shall preuale against them.

Lastly, wee are taught here by the holy Apostle that all men are not fore-knowne, all are not predestinat^{ed} to life, otherwise there were not an election: there is onely a certaine and definite number which belong to the election of Grace; a fulnesse both of Iewes and Gentiles, a number not knowne to vs, but knowne to the Lord, not one more nor one lesse shall be partakers of saluation. *Many (saith our Sauiour) shall come from the East and from the West, & shall sit with Abraham, Isaac, and Jacob, in the Kingdome of God: hee saith not, all the children of the East shall come, but many shall come.* This should waken in vs a holy care so long as the calling of God continues among vs, to take heed to our selues, stryuing to thrust in at the doore of the Kingdome of Heauen: for it suffers violence, and the violent take

take it; the fewer there be to be received into the kingdom, the more we should labour to be of that number. Wee see that in nature, things that are common, were they never so excellent, are not esteemed: the Sunne because common to all, is regarded of few, though it be a very excellent & profitable creature; but parcels of the earth possessed by men in propertie, are much more remembred and regarded by those to whom they belong; riches and honour are in greater account among men, because few attaine vnto them: and if wee were as wise in spirituall things, that grace of Christ, which brings saluation, would be more precious and deare vnto vs, because it is communicated to few. The Lord giue vs grace to consider rightly of it in time:

To be made like to the Image of the Sonne.) The Apostle insists not in the rest of the linkes of the chaine; hauing touched them he leaues them, only he insists in this linke of Predestination: teaching vs, that hee vseth not here the wword of Predestination generally but restraines it to predestination vnto life, as also that we cannot step from election to glory, but by a conformity vwith Christ, vwhich is most necessary for vs to marke: for albeit there be great comfort in the consideration of Gods immutable purpose ordaining man to life, as also in the consideration of that glory, vwherevnto vve are ordained, yet neither of them can comfort vs vntesse we bee sure that our life is proceeding from election to glorification by the right meane.

The first and nearest end of election, in regard of man, is his sanctification: for the Lord hath chosen vs that wee should be holy: the second and furthest end is mans glorification, The same Lord Iesus, who said, *I am the life*, said in like manner *I am the way, and the veritie*; if thou wouldest be at life, lye not still in thy sins, but rise and walke in the way, & if thou knoywest not the vway, learne it bfrom him vwho is veritie. Let not presumpcio, vwhich slayes the wicked, overtake thee; they passe ouer the matter of their saluation vwith a vvanconuersed; their harts are prophane, yea they

So it is in na-
ture that rarest
things are
most regarded

Predestination
is vnto glory
by a conformi-
ty with Christ
in our present
life.

Ephes. 1.4.
As Christ is
the life, so is he
the way, nei-
ther can wee
come to life
but by the way.
John 3.14, 15.

Conformity
with Christ
wherein it
stands.

Workes done
by Christ, are
threefold:
1. Personall
workes of Re-
demption:
2. Miracles:
3. Workes of
a godly life,

In the first and
second, Papists
are apish imi-
tators.

boast with their tonges that they are sure to be sau'd; but this is a vaine reioycing, for he that walks not in the way, how is it possible that he can come to the end? assuredly he shall never come where Christ is, to live with him, that walkes not after Christ in newnesse of life.

This conformity with the Lord Iesus whereunto we are predestinated, is partly in this life, partly in the life to come. Our conformity in the life to come shall stand in liuing and raigning with Christ, which is our glorification, whereof he speakes hereafter. Our conformity in this life stands in liuing and suffering with Christ, and of this life speaks here; to live godly after the rule of Christ, to suffer patiently after the similitude of Christ, are the two parts of our present conformity with him. The Lord Iesus is giuen vs of the Father, both to be a Sauour, and an example: vntlesse we make him an example to follow him in our doing and suffering, he shall not be vnto vs a Sauour.

Here we are to marke, that the workes done by Christ in our nature, are three-fold: first, his personall workes of redemption; as that he was borne of the Virgin; that he suffered the cursed death of the Croffe, for the expiation of our sinnes; that he rose the third day for our iustification; that he ascended triumphantly into heauen, leading captiuitie captive. Secondly his workes of miracles, as that he fasted forty dayes, gaue sight to the blinde, life to the dead, and such like. Thirdly his workes of Godlineffe and Sanctification, as that he was subiect to his parents, louing to his brethren, painfull in his calling, persevering in prayer. To striue to follow him in his personall workes of Redemption is blasphemie, or in his workes of miracles is impossibility, but to follow him in the workes of Godly life, is true pietie. In the first, Papists are blasphemous, that on good Friday make a Play to the people, by counterfaiting the suffering of Christ. In the second, Papists are ridiculous, that practise to counterfaite him in his forty dayes fasting, as if that might ordinarily be done of men, which once

once Iesus did for a Miracle. In the third, let all those who are truly religious strie to follow him: as children looking to their copy, learne to amend their letters; so let vs by looking dayly to our example, learne to amend our liues.

Imitation in the first two, Iesus did never require, onely he craves that we shd follow him in the third: there is his voyce, *Learne of mee that I am lowly and meeke: he did not bide thee (saith Augustine) learn at him how to make the world, or how to raire the dead, but how to be lowly and meeke: for this cause did our blessed Sauiour wash his Disciples feet, that he might give vs an example; how one of vs should serue another, As I haue loned you (saith Iesus) so lone yee one another: yea, in that vpon the Crosse he prayed for his enemies, he hath also taught vs how to practise that precept, Pray for them who persecute you. In patience likewise he is propos'd vnto vs for an example, for so are wee exhorted, Let vs runne with patience the race that is set before vs, looking vnto Iesus the author and finisher of our faith: these, and such like are the workes wherin wee are commanded to conforme our selues vnto him.*

The other point wherein stands our conformity with him, is in patient suffering with him for righteousness, which wee shall not be able to doe, except we liue first after the similitude of his life: what likeer suffering to the suffering of Christ, then the suffering of that reprobate theefe, who dyed with Iesus at the same time the same kinde of death? yet because his life was never like the life of Christ, his suffering shall never be accounted the sufferings of Christ. *Similis in pena, dissimilis in causa.* But as for the other whō the Lord Iesus conuerted vpon the Crosse to declare to all the world, that euen in death, he retained the power of a Sauiour, able to give life to them who are dead, he brought out in the last hour of his life, the first fruits of amendment of life, he liued long a wicked malefactor, but a short while a conuerted Christian; yet in that same space hee abounded

In the third
onely should
we follow the
Lord Iesus.
John 13.12.

John 15.12.

Mat 5.44.

Heb.12.2.

We must also
follow the
Lord Iesus in
suffering.

Augustine.

Luke 23.43.
Reasons mouing vs to a
conformity with Christ.

i.

The Image of
God is our
most ancient
glory, stollen
from vs by Sa-
tan, and which
we should seek
to recouer.

Sathan adou-
ble deceiver.

abouuded in the fruits of godlienesse, confessing his sins, giuing glory to the justice of God, rebuking the blasphemies of the other, and pleading the cause of his innocent Sauour; thus being turn'd from his sin, hee began eu'en on the Crosse to liue with Iesus, and therefore heard that ioyfull sentence, *This night thou shalt be with me in Paradise.*

Now that we may be moued to embrace this conformity wch Iesus, let vs remember that the image of God, by which we were created conformable vnto him, is the most ancient glory to which wee can make clayme: and therefore, if there be in vs any peece of man-hood and spirituall wisedome, we ought to endeouour to recouer it, which our enemy craftily & maliciously hath stollen from vs. O what a pitty is it to see that man cannot doe that in the matter of saluation, which he can doe in the smallest things pertaining to this life? there is no man among vs who knoweth that any tenement of land, or portion of earth possessed now vniustly of another, did of old pertaine to his Fathers, but if he can, he will secke to recouer it; seeking by justice to bring that home to himselfe, which oppressours vniustly had taken from him. Is it not then most lamentable, that where the Lord Iesus, the King of righteousnesse, and Prince of peace, offers to restore vs to our most ancient glory, which is his owne Image, that we will not call the oppressors of our soule before him, nor secke to be restored to that glory, which most deceitfully our aduersary hath stollen from vs? but this commeth also vpon man by the subtily of Satan, that hauing once spoyled vs of the Image of God, he doth what he can so to blinde vs, that we shoule never secke it againe, nor doe so much as receive it when it is offered vnto vs.

Jacob, complained of *Laban* that hee had deceiued him, and changed his wages ten times; and *Esan* complained of *Jacob*, as of a supplanter, who first had stollen from him his birth-right, and then the blessing also: but more cause haue wee to turne these complaints vpon Satan, who hath not

not onely stolne from vs the Image of God, but daily stea-
leth away the blessing, whereby it is restored vnto vs. Oh,
that we had wise & understanding hearts, that we might be
stirred vp to an holy anger agaist the enemy of our saluati-
on, seeking in despight of him to be restored to that right,
which by creation belonged to our fore-fathers. But alas,
what a beastly stupiditie is this, that man will not doe so
much for recovery and maintenance of the Image of God,
as hee will doe for preseruation of his owne portraiture
drawne on a piece of timber? If any man pollute it, inconti-
nent he is offended, and stomacks at it, as an iniury done to
himselfe: but as for man who is the Image of God, he lies
downe like a beast, content that Satan should tread vpon
him, pollute, & defile him with all kind of abomination; all
which proceeds from a pittifull ignorance of his own glory.

The second reason which should moue vs to conforme
our selues to Iesus, is that hee hath first of all conformed
himselfe vnto vs, hee was not ashamed to take vpon him
the shape of a Seruant, and to become man, like vnto vs in
all things, sinne excepted; and shall wee refuse to conforme
our selues vnto him? let it be farre from vs, but rather put-
ting from vs that foolish emulation, by which we striue to
conforme our selues vnto this World, let vs consider where-
vnto wee are called, euen to be partakers of the diuine na-
ture, and so thinke it our greatest glory to be like vnto our
Head and Husband, the Lord Iesus.

Thirdly, necessitie so craueth, seeing we cannot be saued
without conformity with him. It is not *Casars* money
which hath not vpon it *Casars* Image and superscription; he
is not the sonne of God who carrieth not the Image of his
Father: for whom the Lord begetts in the regeneration, hee
communicateth to them his own Spirit, which transformes
them into the similitude of his owne Image. No vncleane
thing shall enter into heauenly Ierusalem, neither shall any
man see him in his glory, who by grace is not made like vnto him:

2.
Iesus Christ
hath first con-
formed him-
selfe vnto vs,

3.
We cannot be
saued, except
wee be confor-
med to him.

That

That he may be the first borne among many brethren.) The Apostle insisht here in the explication of his former purpose, adding that it is necessary we shoulde conforme our selues vnto him, for ratifying that superiority and priuilege of the first borne, which God the Father hath establisht vnto his Sonne the Lord Iesus Christ; and hee maketh it very properly to serue his purpose: for seeing it is so that Iesus our elder brother, and Prince of our salvation, hath beene consecrated by affliction, and by suffering hath entered into his Kingdome, shall we refuse to follow him in his tentations, it to be wee desire to sit with him in his glory?

The name of
the first borne
ascribed to
Christ:
1. As God.
2. As man.
3. As a Medi-
ator.
Col.1.15.

Luke 2.7.

1 Cor.15.20.

Priuiledges of
the first borne
are two. 1. ex-
cellency of
strength. 2. ex-
cellency of
dignity.

The name of the first borne is ascribed vnto Iesus Christ three manner of waies: First, as he is God: secondly, as he is man: thirdly as he is both God and man our Mediator, and the head of his mysticall body, which is his Church. As he is God, he is called by the Apostle, *Primogenitus omnis creatura*, the first begotten of every creature; and that by such a generation as none (saith *Esay*) are able to expresse. Now before the creature was, what could there be? surely nothing but the Creator. Secondly, as hee is man, S. *Luke* calleth him the first borne that opened the wombe of the Virgin. Thirdly, as Mediator and head of his mysticall body, as Prince of that kingdome which is the communion of Saints: he is here called *the first borne among many brethren*, and in another place, *the first fruits of them who rise from the dead.*

The priuiledges of the first borne were two: first, excellency of strength, for he had a double portion: secondly, excellency of dignity, for hee was the Prince and Priest of the rest of his brethren: now both these most properly appertaine to our eldest Brother Christ Iesus. Excellency of strength is his, he hath receiued the double portion: for he receiued not the Spirit in measure as wee doe, but the plenitude and fulnes thereof was communicated vnto him, and the comfort thereof redounds vnto vs: for he received

is not for himselfe, but for vs, that of his fulnesse we might all receive grace for grace. Excellency also of dignity is his; for beside that glory which hee had with his Father, from the beginning, hee is also as our head crowned with glory and dignitie; all power in heauen and earth is giuen him, and hee is set ouer his brethren, as the only high Priest of the liuing God, who makes atonement for the sinnes of his brethren, as the only Prophet and teacher of the whole Familiy of God, for so hath the Father authorized him: *This is my beloved Sonne, in whom I am well pleased, heare him.*

Mat.28 18.

Let vs therefore submit our selues vnto him, seeing God the Father hath set him ouer vs, let vs not bee disobedient to that heauenly proclamation (heare him.) Wo be to them that subscribe not vnto the excellency of his dignity. But alas, if the world proclame such pleasures as she hath to give by any sport or play, or such profits as she can yeeld, at her fairest Faires and Markets: O what a frequent concourse of people is made vnto her! But if the Priests of the Lord stand as they did of old in the west part of *Jerusalem*. Temple, or in their severall turrets, to blow their two filier Trumpets, and warne the people to resort vnto the house of the Lord; or if now any other manner of way, signification bee made vnto them to enter into the Courts of the Lord with prayse, how few shall we find flocking into the houise of God, in respect of them who abide without, and follow the World? and which is yet more to be lamented, there are many of those who heare the Word of Christ, and yet doe not change the manner of their conuersation, for any Commandement he can give them, speake what he will, they doe what they like: they come to the holy assemblies of his Saints, but are like those vncleane beasts which entered into the Arke of Noah, they came in vncleane, and went out vncleane. Neither of these vulesse they amend, shall bee partakers of our saluation, which Iesus the first borne hath purchased to the rest of his brethren.

But let them goe alone, and to returne to the instruction
of

Mat.3.17.

Miserable are they in this age who doe not acknowledge Christ's prerogatiue.

Whatsoeuer excellency our elder brother hath, it is for our benefit.

of Gods children; though apostate Israel fall from him, as a people that haue no portion in *Ihsus*, nor inheritance in the sonne of *Danid*; yet let *Inda* cleaue to their King; let vs acknowledge his supremement excellency, and reverence him for our first borne and elder brother. Among other brethren, the more the elder hath, the lesseren maynes to the younger; whereof it falls out, that many a time there is strife among them for division of the inheritance: but heere the more our elder brother hath, the greater is our good, seeing whatsoeuer he hath receiued, as Mediator, hee hath receiued it to be communicated to vs: he hath received strength, not to subdue vs, or ouergoe vs, but to protect vs from our enemies, which he hath also done; for hee hath broken the gates of Hell, and carried them away more triumphantly vpon his shoulders, then *Sampson* did the gates of *Azza*. We who are poore in our selues, are made rich in him: we who are weake, are in him more then Conquerors; and therefore let vs resolute for euer to abide in him.

Brethren in Christ, are many wayes knit together.

10b 8 1,13.

Among many brethren. This brotherhood of ours with Christ, consists not in the communion of the same flesh and bloud, for so every man were Christ's brother, but it stands in our spirituall vniyon with him by regeneration: those are the sonnes of God, and consequently the brethren of Christ, *who are borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God, by the operation of his spirite, and immortall seed of the Word.* In the carnall brotherhood though the parents be one, yet the inheritance is not one; though the seed of the flesh be one, yet the soule that quickneth the body in both, is not one: but in the spirituall brotherhood the parents are one, the inheritance one, the seed whereof they are begotten is one, & the spirit which quickneth them all, is one. It is not then Baptisme nor externall profession, which proewth a man to bee the kinsman and brother of Christ; it is the Spirit of Iesu, which whosoever hath not, the same is not his, and whosoever haue him, it is certaine they become new creatures.

Great

Great is that dignitie certainly whereunto we are called; and matchlesse is that loue which the Lord Iesus hath carried toward vs; who not content to make vs his seruants, hath made vs his brethren. If hee had shewed vs no more kindnesse then Abraham did Lot his kinsman, yet euен for that had hee beeene worthy to be loued for euer: but behold what greater loue our Lord hath shewed vnto vs, wee forsooke him more vniuely then Lot did Abraham, yet did hee still retaine his kindly affection toward vs: when wee were carried away captiue by spirituall Chedorlaomer, hee did not onely hazard, but laid downe his life for our redemption. Moses is greatly praysed, for that when hee was honourable in Egypt, he left the Court of Pharaon to visit his brethren, esteeming the rebuke of Christ in his people, greater riches then all the treasures of Egypt: and Ioseph is also commended, that being second person vnder Pharaon in the Kingdome of Egypt, yet he was not ashamed of his Father and brethren, albeit they for their trade, being sheep-keepers, were abomination to the Egyptians. But all these are not comparable to that loue which the Lord Iesus hath born toward vs, in that notwithstanding our base estate, hee hath not beeene ashamed to call vs his brethren. The Lord make vs thankfull, and shew abroad in our hearts the sense of that loue which hee hath borne toward vs, that wee never be ashamed of him for any Croſtie, that for his sake can be laid vpon vs.

The greatness
of Christ's loue
toward vs in
making vs his
brethren.

V E R S E. 30.

Moreover, whom be predestinated, them also be called, and whom be called, them also be iustified; and whom bee iustified, them also be glorified.

What a cleere
sight of salua-
tion is here
discouered to
the Christian.

Here is no part of holy Scripture which is not stored with the words of eternall life; but as that part of earth which is rich of Minerals of Gold, and Siluer, is more esteemed than other Land, were it never so fruitfull; so ought this place of holy Scripture to bee accounted of vs all, as containing in it a most rich Minerall, not of Gold, Siluer, or precious stones, but of a more precious saluation, wherein the deeper thou art able to digge, the stronger, cleerer and greater sight of saluation ariseth unto thee: there is not in all the Booke of God a place of holy Scripture, which presents to the Childe of God so cleere and certaine a sight of his Election and Glorification, as this place doth, wherein now we are trauelling: for the holy Apostle in this golden chaine of saluation, doth in such sort knit our effectuall Calling with our Election and Glorification, that the Christian vpon earth may evidently see what God in the Heauens hath decreed toward him: we haue spoken of the first two linkes of the Chaine, Prescience and Predestination: now we proceed to speake of the third, *to wit*, our Calling.

Where, first of all, for our greater comfort, let vs stand and consider how great and glorious are the benefits which God hath bestowed on the Christian: before time, the Lord hath chosen him; after time, the Lord will glorie him; in time the Lord doth call and iustifie him. Worldlings also haue their own prerogatiues, wherin they place their glory: those among them that haue most ample and ancient inheritances, are counted most honourable: but thou who art named a Christian, if thou be so indeed, looke to thine owne priuiledges, and thou shalt see, that the glory of a Christian doth far exceed the glory of the most honourable world-

The preroga-
tives of a
Christian are
farre more ho-
nourable than
any that
worldlings can
claime.

Worldling: as the Psalmist spake of Jerusalem, so may wee of the Christian, *Glorious things are spoken of thee, O thou man of God.*

Election is the first and most ancient Charter of the right of Gods Children to their Fathers inheritance: Calling is the second, by it wee are knowne to be the sonnes of God, and our Election secret in it selfe, is manifested to vs and others: Justification is the third, by it we are infest in Jesus Christ, and made partakers of all that is his: Glorification is the last, by it we are entred heires to our Father, and fully possessed in his inheritance. No King vpon earth can produce so ancient a right to his Crowne: though with the Egyptian thou shouldest reckon thy beginning so many yeeres before the Creation of the World, yet canst thou not match the Christian: bee hath the most ancient Charter of the most ample inheritance, neither can any man vpon earth be knowne his Fathers heire, vpon such sufficient warrant as the Christian; for in the regeneration, the Father communicateth to him his Image, his Nature, his Spirit, whereby hee beginneth from feeling to call God his Father, and in life and manners to resemble him. No free-holder so surely infest in his Lands, nor hath received so many confirmations thereupon, as the Christian iustified, who vpon this gift of righteousness, and life, hath also received the earnest, the pledge, the seale, and the witnesse of the great King. And last of all, the Christian shall be entred to the full possession of his Fathers inheritance, with such ioy and triumph in the glorious assembly of the Saints, as the like was never scene in the World, no not in *Jerusalem*, that day wherin *Salomon* entred heire to his Father *David*, then the earth rang for ioy, but nothing comparable to that ioy, wherewith the Heauens shall ring, when all the sonnes of God shall bee caught from the earth into the aire, to meet the Lord Iesus, and to be inuested in the Kingdome of their Father.

But now we are to speake of this Calling, wherein consists

Psal. 87.3.

The most sure
and ancient
Charters of a
Christian to
his inheri-
tance.

Calling is the first manifestation of our Election, and forerunner of our Glorification.

What the inward calling is.

In this calling there is a taking of some, and leaving of others.

sists all our comfort : for it is the middle link of this indissoluble Chaine; he that hath it, is sure of both the ends. Our Calling is the first manifestation of our secret Election, and it is a sure forerunner of our Glorification, being in effect the voice of God, fore-telling vs that hee will gloriifie vs. As the best way in a maine land to find the Sea, is to walke by a Riuier which runneth into it; so he that would proceed from Election to Glorification, let him follow this calling, which is (so to call it) a Riuier flowing out of the brazen mountaines of Gods eternall Election, running perpetually vpward, till it enter into the heauen of heauens, which doe altogether overflow with that great and vnbounded Ocean of divine Glory: but wee are still to remember that wee speake now of the inward Calling : for the linkes of this Chaine are so comely framed by that most skilfull Artificer, that they are all of a like compasse, none of them larger nor narrower than another; so that this Calling doth extend to no more nor fewer, than those whom God hath chosen.

This inward Calling is the donation of Faith, by the preaching of the Gospell, or communication of the saving grace of Jesus, by which wee are moued to answere the Lord, and follow the heaueny vocation: for as the Lord by the preaching of the Gospell offers vnto all, that are in the Church visible, righteousness and life by Christ if they will repent and beleeue: (wherein consistts the outward Calling) so by his holy Spirit, hee giueth to his Elect & Children iustifying Faith, by which hee openeth their hearts, as hee did the heart of *Lydia*, to receiue the grace offered by the Gospell, and herein consistts the inward Calling.

The word *εκλεξις* whereby the Apostle expresteth it, signifieth to euocate, and choose out some from among others: this shall make the greatness of Gods mercy toward vs appear the more cleerly, if wee doe consider that wee and the reprobate were alike by nature, borne blindrebel's and

and transgressors from the wombe , and did walke on with them in the same course of disobedience , which leadeth to damnation:but it pleased God to call vs out of their fellowship, and enter vs into a better course, that we might be saved. A notable example whereof we haue in the calling of *Lot* out of Sodome : the Lord hauing concluded to consume Sodome with fire, for her abominable filthinesse, hee first of all sent two Angels to call *Lot* out of it; but *Lot* not knowing the danger , lingred and delayed to follow their calling , till at the length they put hands vnto him and forced him to goe out ; but when he was set vpon the mountaine, he knew the fearefull destruction of Sodome, then no doubt he acknowledged the wonderfull mercy which God had shewed vpon him : it is euен so with vs, we are here sojourning in a Sodome, which God will destroy & we haue our conuersation among those whose portion shall bee in the lake that burnes with fire & brimstone, from which the Lord being purposed to saue vs, hath sent his Angels to vs, not two , but many Ministers of the Gospell of Grace, exhorting vs to flie from the wrath which is to come : but alas, because we know not the danger, we fly slowly, and delay to follow the heauenly vocation; but in that day wherin we shall be set vpon the Mountaine of Gods saluation, and shall stand at the right hand of Iesus, and heare that fearefull condemnation of the wicked , *Depart from me , &c.* when we shall see the earth open and swallow them, then shal we reioyce and prayse the mercy of our God : O happy time wherein the Lord hath sent his messengers among vs, to call vs from the fellowship of the damned.

There is no difference by nature betweene the Elect and reprobate, neither in inward nor outward disposition , till God make it by grace. *Paul* as bloody a persecuter, as euer was *Domitian* , or *Julian Zacheus* as unconscionable and couetous a worldling, as was that rich Glutton daunted to hell. The Elect and reprobate men, before Grace make a difference, are like two men walking in one iourney , with

God hath
taken vs out
from among
the children of
wrath, as he
tooke *Lot* out
of Sodome.

No difference
by nature
between Elect
men and
reprobate, till
our calling
make it.

one minde and one heart, like *Elijah* and *Elisha*, walking and talking together, when a chariot of fire did incontinent separate them, and *Elijah* is taken vp into heauen, *Elisha* left vpon the earth: not vnlke is it, when the vnlooked for calling of God commeth and separateth those two, who before were walking together, yea, running in the same excesse of ryot: the one changing his course of life, returneth back againe to the Lord, from whom he had fallen: wheras the other not touched with the same Calling, maruails that his former companion hath forsaken him, and walketh still on stubbornly in the former course of his sinnes, to his condemnation. Apply this vnto your selues, and see whether this effectuall Calling hath separated you in your conuersation from the wicked or not: an euident argument that yee shall bee separated from them in their condemnation.

Blessed is he, that walketh not in the counsell of the wicked, nor stād in the way of sinners, nor sits in the seat of the scornful

Psal.

The time of our calling, is to vs as the deliverance from Egypt, or the yere of Iubile to Israel.

And if we finde after triall that the Lord hath called vs, then should wee alway shew forth his prayses, who hath translated vs from darknesse into his maruailous light. The Lord shewed a great mercie to Israel, when he deliuered them out of the house of bondage; hee set the remembrance of that benefit in the forefront of his law, as a bond euer obliging them vnto thankfulness: but their bondage was not horrible as ours. *Pharaoh* oppressed their bodies, and compelled them to worke in bricke and clay, yet their spirits were free to figh and cry to God for the bondage: but here so long as we were the flaues of Sathan, he compelled vs to worke the abhominable workes of darknesse and vnuclanness, and therewithal did so captiue our spirits, that wee could not so much as cry and figh vnto God for the bondage; and therefore our deliverance should never goe out of our remembrance, and our hearts and mouthes should euer befilled with the praises of our Redeemer, whē we think of this yere of Iubile, wherin he hath opened the door of the prison, and set vs at liberty, as the free-men of God

God, who were the captives and bond-slaves of Sathan.

The Author of this Calling is the Lord, euen hee who calis things which are not, and makes them to be. Calling is a new creation, and the first resurrection. The Lord that commanded light to shine out of darknesse, is hee who hath giuen to our minds the light of the knowledge of his glory in the face of Iesus Christ. It is hee who creates in vs a new heart, and puts into our bowels a new spirit, that wee may walke in his statutes. As man when he was not, could not helpe to create himselfe; and Lazarus when hee was dead, helped not to raise himselfe: so a stranger from Grace helps not to call himselfe to the fellowship of Grace. The Lord who makes the barren wombe a mother of many children, makes also the barren heart to be fruitfull. The prayse of our calling belongs to the Lord onely. *Nemo dicit, ideo me vocavit, quia colui Denum; quomodo coluisse, si vocatus non fuisset?* Let no man say, therefore hath God called mee because I worshipped him; for thou couldest not haue worshipped him, vntill hee had called thee.

The calling of God findes every man either vainely or wickedly exercised. When God called *Paul* to be a Preacher, he found him a Persecutor: when he called *Matthew*, he found him sitting at the receipt of Custome: when hee called *Peter* and *Andrew*, they were mending their nets, no such minde had they as to be fishers of men. As *Saul* was seeking his Fathers Asses, when *Samuel* came to call him to the Kingdome; and as *Rebecca* had no errand to the Well, but to water her Fathers goods, when *Eliezer* came to seek her in mariage vnto *Isaac*: so if wee doe enquire at our owne consciences how wee were exercised when God called vs, wee shall find, our hearts were set vpon the trifling things of this World, and that we had no mind of his Kingdome: let the prayse therefore of our Calling be referred to the Lord onely.

As this worke of Calling is the Lords onely, so hee extends it to none but vnto those who are chosen: it makes a

Calling being
a new creati-
on, is only
wrought by
God.

*Aug. de verb.
Apoph.*

Man hath not
so much as
minde of it
when it comes
to him.

None are called by this calling, but they who are elect.

particular separation of a few from the remenant, and doth so distinguish betweene man and man in all rankes and estates, that of two brethren, as *Jacob* and *Esan*, of two Prophets, as *Moses* and *Balaam*, of two Kings, as *David* and *Saul*, of two Apostles, as *Peter* and *Iudas*, of two theeues, the one is taken, the other is reieected. The first distinction betweene man and man was in Gods eternall counsell, and this is secret: the last distinction will bee in that last day wherein the one shall stand at the right hand of Iesus, the other at the left, and that shall be manifest: the middle distinction is presently made by this calling of God; his Gospell is the arme of his Grace, being extended sometime to one corner of the world, sometime to another, according to his owne dispensation, to seuer out his owne from among the remenant of the world.

What a wonderfull distinction this calling makes among men.

Acts 16.14.
Rom 16.

Whereof it comes to passe, that this sauing grace of the Gospell enters into a land, but not into eue y City; it enters into a Citie, and not into every Family; it enters into a Family, but comes not to euery person of the Family. Of Husband and Wife, of Masters and Seruants, of Parents and Children, of Brethren and Sisters, the one is taken, the other reieected. It came to Iericho, and chose out *Zacharius*: it came to Philippi, and chose out *Lydia* and the Iaylour: it entred at Rome into the Court of *Nero*, but lighted not vpon *Nero*: it entred into the family of *Narcissus*, but not into the heart of *Narcissus*. As the Lord so gouerneth the Cloudes, that he makes them raine vpon one Citie and not vpon another; so doth hee dispense the dew of his grace, that he makes it drop vpon one heart, & not vpon another. The Gospell is preached to many, but the blessing that comes by the Gospell, abides only vpon the Children of Peace. Let every one among you see to himselfe, this preaching of the Gospell among you, assures vs, that the Lord hath a haruest here, that is, a number that belong to the election of Grace: but who they are that are his, the Lord knoweth; but as for vs, we may lament as *Augustine* did of the

the hearers of his time, *In apero est unde doleam, &c.* the matter of our griefe is manifest: for wee see many of you, who hitherto haue receiued the Word of grace in vaine: but the matter of our comfort is not so apparent; yet doe wee not doubt, but that among this ch.ffe the Lord hath some good Wheate, whom hee will perfect by our Ministry, and gather into his garner, to his glory and our comfort, when wee shall see that fruit of our labour, which now wee cannot see.

Alwayses of this which we haue spoken, wee exhort you who as yet stand strangers from grace, to consider how miserable your estate is. It should pierce the very heart for griefe, to consider that the grace of God hath converted so many in the Citie, yea perhyps in the family, wherein thou dwellest, and hath not lighted vpon thee, but left thee in thy old sinnes. If the Lord shold doe to you as hee did to Israel in the dayes of *Abab*, cause it to raine for three yecres and a halfe vpon all the land about you, and not vpon your Land, would you not take it as a token of Gods anger against you? O hypocrite, that canst discerne the face of the Skie, and canst marke the tokens of his anger in the creature, canst thou not discerne the state of thy owne soule? nor consider this sensible curse of God, that these thirtie or fortie yecres the showers of his sauing grace haue descended vpon others round about thee, but never vpon thy selfe: thou possessest still a hard, a barraine, and fruitlesse heart. What shal I say vnto thee? to cut thee off from hope of mercy, and to send thee to despaire, I haue not that in commision, there is euer some hope of a better as long as God calis vpon thee: but of this one thing I can certifie thee, that for the present thy state is lamentable, and if this grace goe by thee in time to come, as it hath done for the time forepassed, it had beeene better for thee that thou hadst never beeene borne.

The time of our calling is but short and limited, let it not goe by vs without grace, but let vs striue to redeeme it.

Miserable are
they whom
calling hath
not separated.

1.Kings 17.

The time of our calling is called a yeare, a day, to tell vs it is but short.

Amos 8.9.

John 12.35.
Rom. 13.11.

No Grace will bee offered to vs after this life.

Aug. Euodio.
Epist. 99.

It is called sometimes an acceptable yeare, and sometimes a day of saluation: some dayes are longer, and some are shorter, but they haue all an end. The Iewes had a faire Sommer day of Saluation, sixteene hundred yeeres did the Lord offer grace to the house of *Sem*: but now the bright shining Sunne of righteousnes hath gone downe vpon them, and darknesse is vnto them in stead of diuination; and other sixteene hundred yeeres hath the Lord beene offering grace to the house of *Japheth*, perswading them by the Gospell to come and dwell in the tems of *Sem*, and that by their seuerall Families: he began at the Churches of the East, they had their owne day, although but a short Winters day compared with that of the Iewes. From them in the East, the light is now come, prayseed be God, to vs in the West; now is our day, how long it is to continue with vs who can tell? *While therefore the light is with you, walke in the light, lest darknesse come vpon you.* Let vs consider the season, for if once the day of grace goe by vs, wee shall never find it againe.

For, suppose this day of saluation were to shine vpon this land still on to the Worlds end, yet what is it to thee, seeing the day of Grace endeth to thee in the day of thy death? after that, the Lord shall never any more offer mercy vnto thee: in that the Apostle wils vs to doe good while we haue time, hee tels vs that after this there is no time: let vs not think, *Quod apud inferos ad faciendos fideles a que liberandos, Evangelium predicatum sit, vel adhuc etiam predicetur quassi & ibi sit Ecclesia constituta*, that the Gospell euer hath beene, or yet is preached in Hell, to worke faith in men there for their deliuernace, as if there also were a constitute Church in it. Here, by preaching grace is offered to thee, that if thou wile beleue thou mayest be saued; but if now thou despise it, there remains nothing but *a fearefull looking for of judgement*. And no lesse deceitfull is that opinion, that by suffering hereafter thou mayest redeeme that life which here thou hast not obtained: *Vitabile aut amittitur, aut tenebitur,*

tur, cum istinc excessum fuerit, nullus paenitentia locus, nullus satisfactionis effectus. Now life is either kept or lost, for when we goe out of the body there is no place of reparation, no effect of satisfaction.

It is a principall policy of Satan to steele away from man the time of Grace: he will not simply say to any man, ye need not to repent at all; he knoweth the most prophane man will abhorre that, he seekes onely a delay; thou needest not (saith he) to repent as yet, and so steeleth away one day after another, till the day of grace be gone. When *Pharaoh* was stricken with Frogs, and *Moses* offered to him, that when he would bid him, he would pray to God that hee might be deliuered from them, it was but an vnwise answer he gaue him, *Pray for me to morrow*: it had beeene better for him to haue said, *Pray for me presently*: but more misera-bly blinded are they, to whom the Lord presently offers saluation, they delay not till to morrow onely, but till the next yeere, yea, for many yeers; they are called vpon in their youth, but they refuse to repent till they bee old, seeking first leaue to kisse their Father, that is to follow their owne pleasures, before they wil resolute to follow the Lord Iesus; and so let their dayes one after another be stollen away from them, till at length they be taken away in their sinnes and the day of Grace be closed vpon them.

And whom he Called, them also he Iustified) Hauing spoken of our Calling, we come now to speake of our Iustification. This is a new benefit different from the former benefit of our Calling, posterior to it in order of working, but not in time: for in the same moment wherein the Lord by effectuall calling giues vs faith to beleue, he doth also iustifie vs.

That we may vnderstand what a benefit this is, we are to know, that the word of iustifying hath three principall significations. First, to iustifie is alone with this, to sanctifie, or to infuse by grace new qualitie into the soule of man, and so Iustification is *metaphor*, *sen moris ad Iustitiam*, as *Dan. 12.*

Cyprian.

Sathan's principall policy is to steele away from men the time of grace.

Exod. 8. 10. 1

Iustification posterior to Calling in order, not in time

The word of iustifying three wayes taken.

3

2.
Luke 7.29.

Proverbs.

Iustification is
opponed to
condemnation

How the state
of the contro-
uersie of Iusti-
fication stands
betweene vs
and the papists

Dan. 12. They who iustifie many, shall shine as stars for ever, and in this sense the Papists take it in this question, but wrongfully. Secondly, to iustifie, is to acknowledge or declare one to be iust: so it is said, that the Publican iustified God: of force we must expound it, they acknowledged or confessed him to be iust: So S. James saith, that *A man is iustified by workes*, that is, declared to be iust by his workes: or as S. James expounds it himselfe, his Iustification is shewed by workes. Thirdly, the word to *Iustifie*, is a iudiciall terme, and it signifieth to absoluie in iudgement, and is opponed to condemning: so Salomon vsyth it, *Hee that iustifies the wicked, and condemnes the iust, are both alike abomination to the Lord*: and in this sense the Apostle vsyth it here, for he oppones it to condemnation.

This right vnderstanding of the word, will leade vs to know what the benefit of iustification is: for what euer condemnation be, Iustification must be the contrary: they are both iudicall termes, vsed in iudgement holden on matters of life and death. Condemnation (no man will deny) is the sentence of a righteous Judge adiudging a Malefactor to death for some capitall crime, whereof he is found guilty in iudgement, Iustification then is the sentence of God, a righteous Judge, absoluing the man that is in Christ from sinne and death, and accepting him to life for the righteousness of Christ, which is his.

So that it is evident, the state of the question in the controuersie of Iustification will be this, How is a man iustified before God? that is, what is it that a man must bring before Gods tribunal, for the which he shall be pronounced innocent, absolued from death, and adiudged to life? whether is it our works of sanctification inherent in vs, or is it the righteousness of Christ giuen vnto vs, and made ours? The question being this way taken vp, shall give great light to the controuersie that is betweene vs and the falsely named Catholicks of our time; for wee deny not that there is in Gods children an inherent sanctification, and that they are changed

changed from vnrigheteousnesse to righteousnesse , but this inherent righteousnesse (say we) is not able to purchase to vs an absoluitory sentence from death.

To make this yet more cleare, let vs know that the righteousnesse by which we are iustified, receiuers four names . first, it is called the righteousnesse of Christ : secondly , the righteousnesse of God: thirdly, the righteousnesse of Faith : fourthly our righteousnesse . The righteousnesse of Christ, because it is conquered by him , and inherent in him , as in the proper subiect . The righteousnesse of God, because hec only in his maruailous wisedome found it out . It is called the righteousnesse of Faith, because Faith is the instrument by which wee apprehend it . And it is called our righteousnesse, because it is giuen vnto vs of God to be ours , by imputation on Gods part ; and by acceptation of it by faith vpon our part ; for these two wayes that acquisite righteousnesse of Christ is made ours .

This we haue to marke for our comfort , against those obiections, which either inwardly by Sathan, or outwardly by men of a contrary opinion are obiectet vnto vs . If they to trouble our peace, and weaken our Faith , aske how can ye be iustified by a righteousnesse which is not yours ? we answere, the righteousnesse of Christ is ours , and ours by as great a right , as any other thing that we possesse is ours , to wit , by the free gift of God : seeing it hath pleased God to giue vs a garment who were naked, and to giue vs , who had none of our owne , a righteousnesse answerable to his Justice , what interest can either man or Angell haue to refist it ?

The euasions and obiections , whereby the Aduersaries impugne this doctrine , are chiefly these : First , the Apostle (say they) excludeth the works of nature, not the works of grace : the works of a man vnreregenerate they confess cannot iustifie him, but the works of a man regenerate, say they, doe iustifie him : but this is false, as is proved, first , by examples : for *Abraham* , whose example the Apostle brin-

Four names
giuen to that
righteousnesse,
by which we
are iustified.

The considera-
tion that
Christ's righte-
ousnes is ours,
stoppeth the
mouthes of all
that impugne
our faith,

Workes not of
the vnrere-
gurate only, but
of the rege-
nate also ex-
cluded from
the act of Iusti-
fication.

Proued by
examples.
Psalme.

The same pro-
ued by reason.

Augustine.

Ecclesi. 7.

Job.

Jeremie

Bern. in fest. om-
nium Sanct.

Si. m. 1.

bringeth in to confirme the doctrine of Iustification, was a regenerate man & effectually called: yet as witnesseth both *Moses* and *S. Paul*, his faith was counted to him for righteousnesse. *Danid*, after he had beene a regenerate man, yet saith, *Lord, enter not into judgement with thy seruante, for in thy sight shall no flesh be iustified*. The Apostle *Paul* protesteth of himselfe, *I haue in all good conscience seruied God unto this day, neither know I any thing of my selfe, yet am I not thereby iustified*: he was more abundant in good works then all the rest of the Apostles: he did also beare in his body the markes of Iesus; and was renowned through his manifold sufferings, *If euer any regenerate man could haue beene iustified by his good works, it was this bo'y Apostle, yet he telles you himselfe, For all that I haue done, for all I haue suffered yet am I not thereby iustified*.

The same is proued by reason: that which by order of nature followeth our Iustification before God, cannot bee said to iustifie vs in the presence of God; but so it is, good workes, by order of nature follow our Iustification before God, *Non praecepimus iustificandum, sed sequuntur iustificatum*. Againe such workes as are not perfectly agreeable to the rule of Legall Iustice cannot iustifie vs, but rather fal vnder that curse, *Cursed is hee who fulfilleth not every iot of the Law*: but so it is, that the workes even of men regenerate, are not able to answere the perfection of the Law, *There is no man (saith Salomon) iust in the earth, that doth good & sinnewh not. If I would dispute with God, I could not (saith Job) make answer unto one of a thousand. At our righteouesesse (saith Jeremie) is but like a menstruous cloath: and our Sauiour hath taught, euer regenerate men to pray daily for the remission of their sinnes. Quid ergo de pec-
catis nostris fieri, quando ne ipsa quidem pro se responderem pos-
terit iustitia nostra? What then shall become of our sinnes, when our righteousnesse is not able to answere for it selfe? Va hominum iustitia quantumvis laudabili, si remota
misericordia Dei iudicetur. Woe to the righteousnesse of
man*

man were it never so lowable , if God setting aside mercy enter to iudge it.

But they infist , the workes of regenerate men are the workes of Christ, for it is he who by his Spirit works them in them , therefore they are meritorious and iustifie : I answere, The workes of Christ iustifie, it is true, if yee understand his personall workes, done by himselfe in his own person; as the Apostle teacheth vs , *Hee hath purged our sinnes by himselfe*. But as for those workes which he works in vs by his Spirit of grace, he works them not for our iustification, that, as I haue said , hee hath done already by himselfe and in his owne person, but for our sanctification. Secondly , the good workes of men regenerate are so wrought by Christ in vs that they are also wrought by vs, & we haue our working in them , and therefore by reason of our imperfection cannot be perfect : for as the fountaines of the actions are, so must the actions be themselues , the fountains are mixed being partly good , and partly euill : for our mind is not so illuminated that there is no darknesse in it ; neither is our heart so sanctified that there is no vncleanesse in it , and therefore the actions flowing from thence , cannot be perfect works of light and sanctification.

They infist yet further & obiect, If the Apostle, say they, in his conclusion (wee are iustified by Faith without the workes of the Law) did ynderstand the workes of Grace, then it wold follow that he oppones things which are not to be opposed: for workes and Grace , workes and Faith , workes and Christ , are not opposite , but agree very well together, as the cause and effect, as the tree and the branch. To this we answere , that Faith and Workes agree wel together , but there is nothing in the world which agrees so wel one with the other , but in some things they may be opposed : as for example , the tree and the branch agree very well together, but if the question be moued whether the tree beares the branch , or the branch the tree , in this they are opposed, that which is affirmed of the one , must be

How it is that
workes of men
regenerate do
not merit see-
ing they are
workes done
in vs by the spi-
rit of Christ.
Heb.1.3.

Faith & works
are not simply
opposed to o-
ther, for they
are insepara-
ble, but oppo-
ned onely in
the act of Iusti-
fication.

be denied of the other. Againe, there is a very sweet harmony betweene a naturall Father and the sonne, the one of them cannot be without the other: for he is not a Father; who never had a sonne, neither is he a son, who never had a Father: but if this be the question, which of them gave beginning to another, here we must oppone them, affirming that of the one, which we deny of the other. In like manner there is a very sweet harmonie and agreement betweene Faith and Good workes; but if this be the question, for which of them it is that God doth iustifie vs, there we must oppone them, affirming with the Apostle, that wee are iustified by Faith, and not by Works: alway the opposition is not simple, but *κατά τι*.

Workes not of
the Ceremo-
niall law only
but of the Mo-
rall also exclu-
ded from Iusti-
fication.

Their second euasion is a distinction of the works of the Law, Morall and Ceremoniall. It is true, say they, that the works of the law ceremoniall iustifie not, but the workes of the Law Morall iustifie. But the Apostle in his conclusion excludes from iustification the workes of the Law Morall, for these reasons: hee excludes those workes of which he hath proued both Iewes and Gentiles to bee guilty, but so it is he hath proued them to be guilty of the transgression of the Law Moral, as is euident out of the finnes wherwith he charges them, therefore, &c. Secondly, he excludes from Iustification the workes of that Law, by which comes the knowledge of sinne, but so it is, the knowledge of sinne comes by the Law Morall, therefore, &c. *I bad not knowne* (sayth the Apostle) *that concupisence is a sinne, except the law had said, Thou shalt not covet.* Now it is euident that this is a precept of the Law Morall.

The distinc-
tion of the first
and second
Iustification
improved.

Their third euasion is by a distinction of the first and second iustification, the first whereof, say they, is by Faith, but the second is by workes. But this two-fold Iustification is also forged: for, *Iustificatio est actus individuus & simulorum*, there is no first & last in the act of Iustification, hee that is once condemned judicially stands so, and hee that is absolved stands so. Againe, this distinction confounds

ounds two benefits, Iustification and Sanctification, which to them is the second Iustification. That they are distinct benefits the Apostle doth teach vs, Christ is made to vs Righteousnesse and Sanctification; but they inconsiderately confound them: for if these new qualities, intused by Grace into the Soule of man, and good workes flowing therefrom, be the matter they say of mans second Iustification, then let them tell vs what is the matter of his Sanctification.

To conclude this, these are two inseparable benefits, to whomsoeuer the Lord imputes the righteousness of Christ, and giues them Faith to accept it as their owne, like as for it he absolves them from sinne and death, & adiudges them vnto life, so also incontinent hee works in them by his holy Spirit, an inherent righteousness, by which they become new creatures; so that our Iustification hath inseparably annexed with it Sanctification. But this Sanctification of ours is so imperfect, that howsoeuer it be accepted of the Father for the righteousness of Christ, yet is it not so perfect nor sufficient, that for the merit thereof wee dare seeke to bee absolued from our sinnes, and receiued into fauour.

Them he also glorified.) Glorification, the last linke of the Chain, is the last & highest benefit that we haue by Christ, by which both our soule and body shall bee restored to a greater glory, and more happy than euer wee enioyed in *Adam*. He had his owne molt excellent priuiledges; hee had this inward glory, that he was created to the Image of God, he had also for outward glory, a dominion and Lordship ouer all the creatures of God: the Heauens were made beautifull for his sake, the earth made fruitfull, Paradise assigned to him as a spciall garden of pleasure, and all the creatures ordained to serue him: but by our secoud creation we are beautified with more excellent priuiledges; that same image is restored to vs; ne / heauens and new earth created for our sake, and with all these wee shall haue the Crowne of perseuerance, which *Adam* had not; for glorification is our

Iustification
and Sanctifi-
cation distinct
benefits.

Iustification &
Sanctification
inseparably
conioyned.

Glorification
our last and
highest estate,
out of which
we shall never
be changed.

How the glorification of our bodies shewes Gods wonderfull goodnesse and power.

Three degrees of eternall life.

The first degree is in this life, & hath in it these three,
1. Righteousnesse.
2. Peace.
3. Ioy.

our last and highest happy estate, out of which we shall never be transchanged, and therefore the Apostle goes not beyond it.

And herein appeares the Lords wonderfull power and goodnesse, who of the fall of man takes occasion to make man better than he was before the fall. Our bodies shall not be raised like to *Adams* body, for euen in the state of innocency he was mortall; but they shall be raised vp like to the glorious body of Christ. *Solomon* built a *Temple*, the *Chaldeans* destroyed it, and it was never againe restored to the former glory: which moued the ancient men to mourne, when they saw how the glory of the second *Temple* was not like the glory of the first, but it shall be the great ioy of our ancient Father *Adam*, who saw the glory of the first creation, when he shall see how farre the glory of the second creation shall exceed the glory of the first.

Of this Glorification the Apostle speaks in the time past, partly to declare the certainty thereof, and partly, because it is already begun: for there are three degrees of that Glory. The first in this life, and that is our sanctification, called by *S. John*, The first resurrection, and by *Saint Paul*, Our transformation into the glorious Image of God. The second is in the houre of death, and that is a nearer vision of our soules with *Iesus*. The third will be in the last day, wherein both soule and body shall be glorified; this is the highest step of *Salomons* throne, vnto the which wee must ascend by the former degrees. As for the beginning of this glory which now we haue, it consists in these three, Righteousnesse, Peace, and Ioy; there is a ioy which is no presumption, flowing from a peace which is not securitie, bred of righteouesesse, which is not hypocritisie: in these three stands the beginning of eternall life here vpon earth, and in the perfection of them shall consist the perfection of eternall life afterward in Heauen, perseveriance in Righteousnesse, in Peace, in Ioy, and glory being adioyned vnto them.

This

This ioy which is the highest degree of eternall life, we can attaine to here vpon earth, hath also these three degrees: first, there is a ioy which ariseth of beleueng, *Wee haue not as yet seene the Lord Iesus, yet doe wee beleue in him, and reioye in him with ioy unspeakable and glorious.* Secondly, there is a ioy which ariseth of feeling and tasting, *Taste and consider how graciouſ the Lord is,* and this feeling is much more than beleueng. Thirdly, there is a ioy which ariseth of sight and of ſpiritualleembracing; ſuch was the ioy of *Simeon,* when he ſaw that promiſed ſaluation, and embraced the Lord Iesus in his armeſ.

Hereof ariseth to vs first a lesson of comfort: if the beginnings of this glory be ſo great, that as S. Peter ſaith, they bring vs to ioy unspeakable and glorious; what ſhall the fulneſſe thereof be? let this waken in vs a lothing of these vaine periſhing pleaſures, and a longing for that better and more enduring ſubſtance. *Certe non ſunt tibi nota futura gaudia, ſi non reuulfit confolari anima tua donec veniant;* Thou knoweſt not thoſe ioyes which are to come, if thy ſoule doe not refuſe all comfort till they come vnto thee. *Certe ſi ſempiterna eſſent hac terrena, tamen pra caeleſtibus eſſent commutanda:* Certainly, albeit theſe earthly things were eternall, yet were they to bee exchanged with thoſe that are heauenly. And therefore, let the little taste of that ioy which wee haue now, worke in vs a great hunger and thirſt after the fulneſſe thereof.

And againe, we are here to be remembred, that as pearles are found in the bottome of the water, and gold is not gotten in the ſuperficies, but boſome of the earth: ſo this ioy is not to bee found, but in the inward parts of a broken and contrite ſpirit: Many ſpeak of this ioy who never felt it. Righteousneſſe is the mother of Peace, and Peace the mother of Joy: they who haue not learned to do well, and can not mourne for the euill which they haue done, how ſhall they taste of the ioyes of God? we muſt pierce by the hammer of contrition into the very inward of our heart, or e-

A threefold
ioy wee haue
in this life.
1.Pet.1.

By the ioyfull
firſt fruits of e-
ternall life, we
may iudge of
the fulneſſe
thereof.

Bernia cap. Je-
nn. Ser. 2.

Baſil. Serm. in
Gord. Mart.

This ioy is not
found, but in
the depth of a
contrite heart.

euer we can find the refreshing springs of Gods sweet consolations arising vnto vs. It deceives many that they thinke eternall life is not begun but after death, but assuredly except now thou get the beginning, thou shalt never hereafter attaine to the perfections thereof, and therefore looke to it in time.

Of the second
and third de-
gree of eter-
nall life.

As for the second degree of this glory, which is a neerer union of our soules with Iesu Christ after our dissolution by death, it is not my purpose now to insist in it. And for the third degree which consists in the glorification both of our soules and bodies, wee haue spoken of it before, specially in the 18. Verse. Now the Tabernacle of God is with men, but then shall our securitie be without feare, and our glory consummated, when we shall dwell in the Tabernacle of God : vnto the which the Lord bring vs all for Iesu Christ's sake. Amen.

HEA-

HEAUEN OPENED:

WHEREIN

The counsaile of God, concerning
Mans saluation, is yet more cleerely
manifested; so that they that haue eyes
may come and see the CHRISTIAN
possessed and crowned in the
heavenly Kingdome.

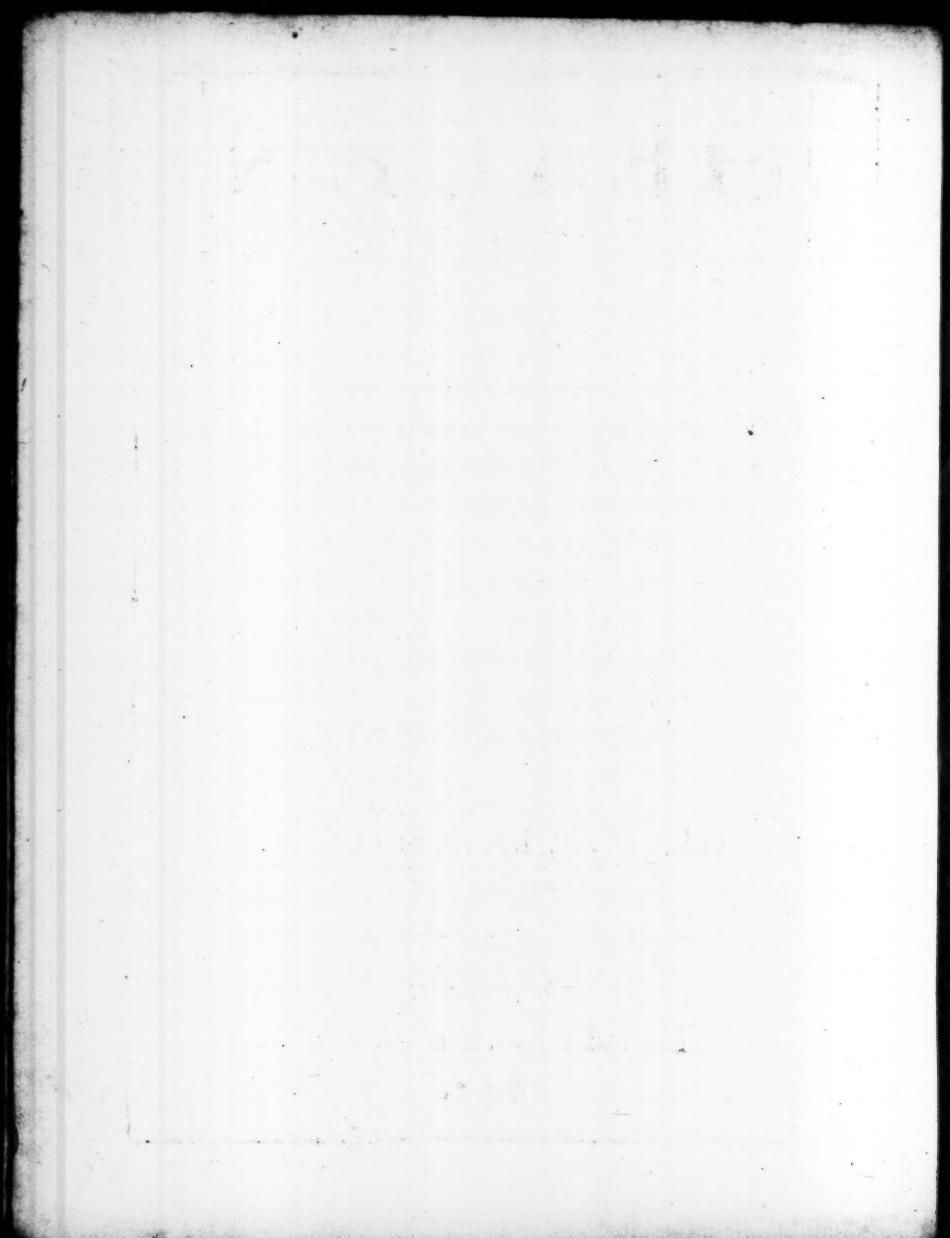
Which is the greatest and last benefit we
haue by CHRIST IESVS our Lord;

{—Come and see—}

First, written, and now newly amended and
enlarged, by Mr. William Cowper,
Minister of Gods Word.

LO N D O N,
Printed by William Stansby.

1632.





TO THE MOST
EXCELLENT, VER-
TVOVS, AND GRACIOVS
Prince, *Henrie* ;

*By the grace of God Prince, of Wales,
and Heire Apparant vnto the most famous
Kingdome of England, Scotlaud, France,
and Ireland : All happinesse in
this life, and eternall Glory
in the life to come.*

Dat which the *Apostle* hath severally
delivered in the two former *Discourses*,
dedicated to your most Royall Pa-
rents, be now in this last *Treatise* col-
lects and conioynes in one, which there-
fore of right can appertaine to nonemore
ibento you Sir, who being by them both
the happy fruit of heavenly prouidence,
and dearest pledge of their mutall loue and ioy, may justly
challenge interest in that smalleſt good ouer which their
names

The Epistle Dedicatory.

names are named. Sir, here is the way to that Crowne of triumph, which the more you know, the more (I hope) shall you place your glory in it. Crownes of earthly Kingdomes are indeed the gifts of God, but such as bring not so much Honour, as they breed unquietnesse. O nobilis magis quam felicem pannum (said Antigonus.) If the cares which dwell in the Diademe were knowne, no man would stoole to the ground to take it up (said Seleucus.) And albeit it bee not giuen to al to know this in their entrie to Honour, yet are they all compelled to acknowledge it in the end. Seuerus, Monarch of the World found his Crownes but comfortlesse to him in death. *νότια εγένετο οὐδὲν οὐδὲντελεῖ*, I have (said he) beeene all things, and it profiteth mee nothing. Not onely the teares of Xerxes, but the lamentes of Salomon may witnessse to all the World, that the end of the worme-eaten pleasures of this life, is heauis displeasure: yea, the golden head of Babel had at length wormes spred ouer him, and wormes to couer him, *Essay 14.* For all flesh is grasse, and the glory thereof as the flowre of the field: Onely, The Word of the Lord endures for ever; by which, that same God, who hath called you to bee an apparant Heire of the most famous Kingdomes on Earth, doth also call your Grace to a more certaine inheritance of a better Kingdome in Heauen, which cannot be shaken: whereby abone other Princes, and Rulers of the Earth, yee are blessed if so bee yee answere your calling, endeuouring to be no lesse then you are named, *Principemate agnosce, ne seruias affectibus.* It is unseemely in any, but most of all in a Prince, to become a seruant, either to corrupt humours of men without him, who creeping into the Courts of Kings, like wormes into the boosomes of excellent trees, doe nothing but consume them: whom godly Constantine properly called *Tineas*, and *Sorices* *Palati*: subtill peruerters of the good inclination of Princes, in Manners and Religion, where they can preuaile: or yet to the disordered affections of his owne heart, which

The Epistle Dedicatory.

which if they be not restrained, doe quickly turne the glory of a man into shame. What did it profit Cham that he was the sonne of Noah, the Monarch of the World, and Patriarch of the Church in his time; or that he was the Heire of the third part of the World? *Vita siquidem voluntatis vicerunt priuilegia naturæ, his owne undantoned will blustering out in contempte of his Father, brought vpon him that curse, and shamefull name, A servant of servants, which was never taken from him.* Seeing God (as saith the Apostle) is the glory of man, what honour can make that man glorious, who carries not the Image of God, consisting in righteousness and true holinesse? But especially a King, whom the very Ethniques called *Animata Dei imago in terris*, should carefull keepe that Image, which keepes his glory. Naturally, facilius alijs, quam nobis imperamus: but in very deed, hee shall never be a skilfull Ruler of others, who is not first taught of God to rule himselfe; *Debet eum qui alijs praefectus est interiora sua decenter adorare.*

Chrysostome.

Basil.

The best remedie against both these enis, is to embrace that wholesome counsell given by God to the Gouvernours of his people, Let not the Booke of the Law depart from thee, but meditate in it day and night, that thou maist doe according to all that is written therein: turne not away from it to the right hand nor to the left, so shalt thou make thy way prosperous, and shalt haue good successe. Beware of those Luciferi; haters of the light, because it discouers the darknesse of their errors, *Qui cum à Scripturis redarguntur, in accusationem Scripturarum se conuertunt.* As the Wisemen following the Starre, were at length led by it to Christ; so is, according to Peters counsell, Yee take heed to the light that shineth in darknesse, not onely shall the Day-starre arise in your heart, but that cleere shiring Sunne of Righteousnesse (sonamed by Malachie) enrising, and never going downe, shall illuminate you with his brightness. And herewill shall take to you the domestique exam-

D d 4 pl

The Epistle Dedicatory.

ple of your Royall Father, who stands before you as a pat-
terne of Piety, Vium omnis virtutis exemplar: it shall be
no small proofe of your progresse in vertue, & greatest prayse
among your godly Subiects, that you be a follower of him.

And so praying Almighty God that your happy
deeds may exceed all that great hope which
is conceived of you; I humbly
take my leave.

Your Maiesties most humble Subiect

and daily Oratour,

William Cowper,

Minister at Perth.

HEA-



HEAVEN OPENED.

*Here followes by way of Conclusion,
the third part of the Chapter: contayning
the Christians Triumph against all
sorts of enemies.*

VERSE. 31.

*What shall we then say to these things? If God be on our side,
who can be against us?*

Now followes the conclusion of the whole Chapter: wherein the Apostle breaking off the course of his former speech, gathers vp all that he hath spoken into a short summe: hee began at the first and lowest benefit which God in Christ hath bestowed vpon vs, *to wit*, deliuerance from condemnation: this is indeed the least of his mercies, yet so great, that if wee had receiued no more wee are never able to yeeld vnto the Lord that prayse which is due for it. Yet as I said, it is but little in respect of that which God hath done vnto vs; and therefore the Apostle beginning at it, ascends continually, till he comes to the last and highest, which is our estate of glo-

The conclusi-
on of the
whole Chap-
ter; consisting
first of a gene-
rall: secondly,
of a particula-
triumph.

glorification, and so having runne so high in the enumeration of Gods mercies towards vs, that hee can goe no higher; hee burst out into an exclamation, as if hee did say, More cannot be spoken, Further comfort cannot bee giuen, but contentes himselfe to make a briefe recapitulation of all that he had said; wherein first hee triumphs generally, *Verse 31. and 32.* thereafter particularly: and that first against sinne, *who shall accuse? Who shall condemne?* *Verse 33.34.* Secondly, against affliction, *Who shall separate vs from the loue of God?* outward and visible enemies cannot doe it, by no sort of trouble, *Verse 35.36.38.* Inward & inuisible enemies are not able to do it, *Verse 38.39.* Thus like a valiant man stablished on Christ, in his owne name, and in the name of the rest of Gods children, hee proclaims a defiance to all his enemies visible and inuisible whatsoeuer.

The first part of his generall triumph, nothing can be against the Christian to hurt him.

Worldlings, euill judges of Gods presence who measure it by exterrnall prosperitie,

Gen.21.22.

The generall triumph contained in these two verses, consists in these two. In the first he glories that nothing can be against the Christian to hurt him, the reason is, because God is with him: In the second, hee glories that the Christian can want nothing that is needfull for him; the reason is, seeing the Lord hath giuen vnto vs his owne Sonne, which is the greatest gift that can be giuen, hee will not let vs want any of his inferiour gifts.

If God be on our side.) His meaning is, If God be with vs, electing, calling and iustifying vs, that he may glorifie vs, as hath beene said, then wee may be sure that nothing can bee against vs. This I marke, because worldlings judge of Gods presence with men by the wrong rules, *to wit, as Abimelech and Phicol iudged of Abraham.* *We see (say they) that God is with thee, because thou prosperest in al that thou doest.* That which they iudged was true, for God was present with Abraham indeed; but the rule by which they so iudged was not sure: for if this rule were sure, how often might the wicked be iudged to be blessed, who prosper in all they put their hand vnto? The rich glutton might be thought more happy

happy than poore Lazarus : but the presence whereof the Apostle speaks ; is to be tried by grace, which grace flowing from the effectuall calling, is a furer argument to prove that God is with thee, then if he should giue thee, as he did Esau, the fatnesse of the earth for thy portion, and multiply vpon thee in neuer so great abundance the things of this World.

And that we should not be deceived to judge otherwise, our blessed Sauiour hath forewarned vs, both by his word and example, how that great troubles, outward & inward, are to follow them which follow him. *In the world (saith he) ye shall haue trouble; in me ye shall haue peace.* So soone as our Sauiour was borne, Herod raged against him, seeking his life; to warne vs, saith Chrysostome, that so soone as wee are borne Christians, we should looke for trouble. *Jacob* gat no sooner the blessing, but incontinent *Esau* persecutes him. *Softenes*, before he was a Christian, was a Ruler of a Synagogue, but after that he embraced the Faith of Christ, they deprived him of his Office and scourged him. *Paul* a persecutor is in great worldly honour, Commissioner to the high Priests and Elders of *Jerusalem*; but when he becomes a Preacher, his former friends becomes his enemies. The same is also true in inward temptations : when our Sauiour began to discharge the publike office of the *Messiah*, Satan began to tempt him. of his two most excellent Apostles, the one was winnowed by Satan, the other buffeted, by the Angell of Satan : and all to tell vs, that notwithstanding the Lord be present with vs, yet we may be tempted, as our Sauiour was, winnowed as *Peter* was, buffeted as *Paul* was: anl therefore let vs despise the judgement of worldlings, and lying conclusions of Satan, who would make vs to esteeme our inward and outward temptations, to be tokenes and arguments of Gods departure from vs.

Againe, perceue here, how in the world are two contrary factions, the one alway militant against the other. This enmity was proclaimed by God in Paradise, and hath

Not by inward Grace.

The presence of God excepts not his children from trouble both inward and outward.

The whole world consists of two contrary factions.

con-

Miserable are they, who are militant vnder the Prince of darknesse.

2.Cro.13.8.

1.Cor 5.10.

Why all the followers of Christ are pursued of Satan with restlesse malice.

continued since, like as it shall for euer without reconciliation; onely let vs take heed vpon what side we stand; if wee stand vpon that wherein God is Captaine, and all the Saints of Christ are Souldiers, we are happy, for here the victorie is certaine: otherwise they who are among the children of disobedience, militant vnder the Prince of the ayre, are most miserable; their end is darknesse, shame and confusion. It is a comfortable Oration which *Abayah* King of *Juda*, hauing in his army foure hundred thousand, made to *Jeroboam* King of *Israel*, and his army of eight hundred thousand: *With you* (said he) *is the multitude, but with them ye haue the golden Calues: but with vs God is a Captaine, and his Priests, to sound with the Trumpet an Alarum against you: therefore, O Israel, fight not against the Lord God of your fathers, for ye shall not prosper:* but this comfort much more appertaines to the true *Israel* of *God*, howsoeuer there be many which are against vs, the golden Calues are with them; that is, strange gods, which shall be their destruction. As *Moses* when hee was to plead the cause of *God*, stood in the gate of the Campe and cryed; Whosoeuer pertaines to the *Lord* let him come to me: so daily by the Word of *God* doe we exhort you which are on *Gods* side to gather you together into one; not that it is possible yee can bee separate from them in this life, in regard of personall conuersation, for so saith the Apostle: *Yee behoued to goe out of the World*, but that by difference of your words and deeds from them, yee declare that yee are not of their communion.

They who are on the side of *Iesus*, are knowne chiefly these two manner of wayes: First, *Sathan* fights against them: Secondly, they are also Warriours against him: the first without the second is nothing; for man euen as hee is a naturall man is an obiect of *Satans* malice, but where the grace of *God* hath made the man a new creature, there *Sathan* doubles his hatred; for hee envies most the glory of *Gods* mercie, whereof hee knowes hee shall never be partaker. As *Nabuchadnezzars* countenance changed, and his rage

rage increased, when the three Children refused to his face to worship his Image, and thereupon commanded to make his Ouen seuen times hotter then it was before : so is Satans malice most entended against those who plainly refuse to fall downe and worship him.

But that the godly be not discouraged with his malice, let vs remember that first hee was an enemy vnto God, or euer he was an enemy vnto vs, and that wee haue cause to reioyce, in that wee find that apostate spirit an enemy vnto vs, whom God from the beginning hath proclaimed to be an enemy vnto himselfe. Secondly, wee are to collect of his inuasion and our resistance, that there is in vs some measure of the grace of Iesus Christ ; for against those doth he multiply his malicious assaults, on whom hee sees that the Lord hath multiplied his graces : like to a craftie Pyrat, who passing by the emptie vessell, sets vpon that which is loaded. Thirdly, how euer hee being compared with vs hath many vantages ; as that he is more subtil in nature, being of greater experiance, and more ancient, being now almost sixe thousand yeeres old : and hath also vantage of place ; for he is the Prince of the Aire, assisted with armes of spirituall wickednesse, who for their number are legions, for their strength, Principalities and Powers, for their subtiltie Serpents, for their fiercenesse, Dragons : yet stronger is he who is on our side, than they who are against vs ; the Serpents head is bruised, some life remaines in him, but hee hath no power to inflict death on them which are in Christ.

But what euer enmitie Satan exercise against vs, it is not sufficient to comfort vs, vaulfle we also liue as enemies vnto him. It was a notable speech of *Asarab* the Prophet to *Aia*, *The Lord is with you, while yee be with him* : if thou stand with the complete armor of God, pleading the cause of God, fighting against the enemy of God, then maist thou say in a good confidence, God is with thee, and thou art with him : but alas, wee see in this generation many weareing Christs liuery, and bearing Satans armour, professing

What comfort Christians haue of this, that they finde Satan an enemy to them.

If so be that they also liue at enmity with Satan.

2. Chron. 15. 13.

This comfort taken from carnall men, who professe friendship to Christ, and are servants to Satan.

A Christian wants not enemies.

1. Cor. 15. 32.

2. Cor. 12. 7.

But none of them can take from vs that, for which wee striue.

*h o
a R e a g
w e*

sing friendship to Christ, yet fighting against him: these two factions are entred alreadie into the battell, *pel-mel*, so that in the smalles fellowshipes some yee shall find aduancing the Kingdome of the one, though very few to fight for the glory of the other. What a shame is this for vs, who say wee are on the Lords side, that a wicked man, seruing Satan, shall in our audience open his mouth to blasphemie God, and wee will not open our mouthes to rebuke him? wee see carnall men so shamelesse, that they stand vpon no circumstauncesto dishonour God, and wee who professe we loue him, for feare we faile against courtesie, and I cannot tell what circumstauncese dare not open our mouthes to praise him. Our coldnesse in this point hath need to bee admonished, that wee may bee stirred vp not by profession onely, but by conversation also, to make it knowne to the world, that we belong wholy to the Lord Iesus.

Who can be against vs?) It may seeme strange that the Apostle shoulde vske any such interrogatory: what Christian wants enemies enow against him? yea, saith not the Apostle of himselfe, that he had beasts at *Ephesus* with whom hee behoued to fight? was there not an Angell of Sathan sent to buffet him? Did not *Nero* at length behead him? how is it then that hee asked who can be agaist him? But we are to know, that the Apostles meaning is not that godly men haue no enemies, but that no enemie can take from vs that for which wee striue: it is not for the maintenance of our bodily life that wee fight; when our enemies haue taken that from vs, they haue done no more than *Putiphars* wife did to *Joseph*, when she pulled the garment from him. There are three notable things for which we striue, and which the world is never able to take from vs: the loue of God which he hath borne to vs: the grace of God which hee hath communicated to vs in our calling: glory of God and eternall life, which hereafter doth abide vs: no power of man nor Angell is able to deprive vs of these things.

An ex ample whereof wee haue in that notable warriour of God, patient *Job*, whom the Lord set vp as an obiect of all Sathan's buffets, and against whom he was permitted to vse all the stratagems of the spirituall war-fare, that possibly he could: he crostled him not onely in his goods, in his children, and in his owne body, but also in his minde; by his wife he tempted him to blasphemy; by his friends to diffidence; yet by none of these could he ouercome him: In his outward troubles in resolution was, *The Lord hath given, the Lord hath taken, blessed be the name of the Lord for ever*: In his inward terrors his resolution was, *Albeit the Lord woul'd slay me, yet would I trust in him: so impossible it is for Sathan, by any tentation whatsoeuer, to separate from the loue of God his Children, chosen, called and iustified.*

To cleare this, let vs yet know, that God is many manner of waies present with his children in trouble: first he is with them by preventing the danger, so that hee will not suffer the intended euill of the enemy to come neare them; so he brought *Senacherib* to see *Jerusalem* without, but suffered him not to shooote so much as a dart against it within. Sometime againe, the Lord enters his children into trouble, as *Daniel* into the den, *Joseph* into the prison, the three Children into the fire; but deliuers them in such sort that both his glory, and their comfort is greater than if they had not beene in trouble at all. Sometime he suffers his children to end their mortall liues in trouble, and yet is with them strengthening them by his glorious might to all patience and long suffering, filling them with such a sense of his loue that in death they rest vnder the assurance of life.

The practice of this see in the examples of *Elijah* and *Paul*: when *Iezabel* vowed to haue the life of *Elijah*, you shall see that the Lord is with him, sometime to hide him, that albeit *Abab* and *Iezabel* seeke him they cannot find him: sometime God lets *Ababs* Captaines see where hee is but confiunes with fire them that came proudly to take him:

This is declared in the example of *Job*.

Job 1.21.

Job 13.15.

The Lord is present with his children to keepe them, sometime from trouble, sometime in trou-ble.

This also is declared by example.

2.Tim.4.17.

him: Sometime he presents him to *Abab* and *Ierobel*; but bridleth the Tyrants that they haue no power to stire him. The Apostle *Paul*, in like manner, being sent prisoner to *Rome*, the Lord affisted him in such sort, that he delinered him out of the mouth of the Lion *Nero*, and yet the second time suffered him to fall by the sword of the same Tyrant: Shall we thinke that the Lord was not with the Apostle to affist him the second time as well as the first? Let it be farre from vs. The Lord was with him indeed, to make his death a seale and confirmation of that Gospell which he had preached in his life. The comfort then remaines, that howeuer God worke with his children in trouble, no aduersary is able to take from vs that for which wee striue, *to wit*, grace and glory, they may be vnto vs as the sharpe razors of God, to cut away our superfluities, but shall never be able to bereave vs of the end of our faith, which is the euerlasting saluation of our soules.

VERSE 32.

Who spared not his owne Sonne, but gane him for vs all vnto death, how shall he not with him gine vnto vs all things also?

The second part of his generall triumph, the Christian can want nothing that is needfull for him.

Now followeth the second part of the Apostles general triumph, wherein he glorieth that the Christian can want nothing needfull for him; for seeing the Lord hath giuen vnto him the greatest & most excellent gift, *to wit*, his owne Sonne, is it possible that he will deny him any secondary or inferiour gifts needfull for him? Satan who is a liar from the beginning, accused the Lord of two things: first, of an vntruth: albeit the Lord hath said it, yet *ye shall not die*: secondly, of Envie. In the first, Satan is proued false, and the Lord is found true: for are they not dead to whom the Lord said: *Ye shall die?* In the second, Satan is found a calumniator: for what good tree

tree will the Lord refuse to his owne, who hath giuen vnto them this excellent tree of life, which brings with it vnto them all things needful for them.

To amprise this great loue of God, the Apostle saith not simply, that he gaue his Sonne for vs, but that he spared not to giue him. O wonderfull loue! the naturall & onely Sonne of God is not spared, that the adoptiue sonnes may bee spared: for our sinnes being imputed to him by the ordinance of God his Father, and voluntarilly accepted by himselfe: *So the punishment of our sins, & chasiment of our peace was laid upon him, that by his stripes wee might be healed.* The bitter Cup, due to vs, was propined to him, for the which albeit he prayed to his Father, that *if it were his will, this Cup mighs passe by him*, yet the Father spared him not, but held it to his head, till hee dranke out the vttermost dregges thereof. So strait is the Iustice of God, that sinne being imputed to the Sonne of God, who had no sinne of his owne, is pursued to the vttermost. The greatest example of Iustice that euer the Lord declared in the World, the drowning of the originall World, the burning of Sodome, the plaguing of Egypt, were terrible prooofes of the straitnesse of diuine Iustice, but nothing comparable to this.

Which I marke, partly for a comfort to the godly, and partly for a warning to the wicked: it is our great comfort, that the saluation which Iesu hath purchased vnto vs, hee hath obtained it with a full satisfaction of his Fathers Iustice, so that now wee that are in him, are not any more to feare it. The great Judge of all the World will not doe vnrigheteously, to require that againe from vs, which our Christ, whom hee himselfe hath giuen vnto vs, hath payed for vs.

And as for the wicked, who are not in Christ, how miserable will their state and condition be, for they must beare the punishment of their owne sinnes in their owne person? If the burden of that wrath due to our sinnes, caused Iesu

The great loue which God hath shewed ingiuing his Sonne for vs.

Essay 53.5.

Mat.26.39.

Comfort for the godly, that the justice of God shall not, nay cannot strike vpon them.

Miserable are the wicked, who in their owne persons beare the punishment of their sinnes.

Mat.26.38.

to sweat bloud, and to say, that his soule was heauie vnto the very death. O how shall the burden of his wrath preſſe downe the wicked ! It is euē a horroure to thinke of it: their faces ſhall be confuſed without, and ſpirits opprefſed within, with tribulation and anguifh; hee that ſpared not his owne Sonne ſinne imputed vnto him, will hee ſpare in thee ſinne committed by thy ſelfe? No, no, when hee beginneth to ſmitte thee, hee ſhall neuer lift vp his hand from thee, but double his ſtripes vpon thee, and there ſhall be no end of thy ſorrow. As the ioyes prepared for the Godly, ſo the paines prepared for the wicked, are ſuch as the eye neuer ſaw, the tongue cannot viter, nor the heart conceiue. That place of the damned is the great deepe, the Ocean of all the iudgements of God, all his temporall plagues are but like Riuers and ſtrands running into it.

How both Si-
ons beauty and
Sinaies terror
ſhould moue
vs to repren-
tation.

If therefore the beauty of *Sion* doth not allure vs, let the terror of *Sinais* afray vs. The Lord proclaimed his Law in a fearefull manner vpon Mount *Sinai*, but in a more terrible manner will he execute it: if *Moses*, who was ſo familiar with the Lord, trembled when he heard it proclaimed, what horrible feare ſhall ouertake the wicked, when they ſhall ſee it executed vpon themſelues? Let therefore the children of wiſdome hearken in time to the ioyfull tydings of peace which are daily proclaimed on mount *Sion*, let vs drinke of the ſtill and peaceable waters of *Siloh*, which flow from it; let vs embrace that mercie which Iefus by the merit of his death hath conquered vnto vs, that ſo wee may be ſaved from the wrath which is to come.

His owne Sonne.) Iefus Christ is called Gods own Sonne, both in respect of his diuine and humane natures: for as hee is God, he was begotten of the Father by ſo vnspeakable a generation, that as *Eſay* ſaith, none are able to declare it: and as he is man, he is the Sonne of God, conceiued by the Holy Ghost, made man indeed, but not after the manner of other men: But of this, ſee Verfe 3.

How Christ is
Gods owne
Sonne.
Eſay 53.8.

But gave him for vs all.) This is very often alledged in holy scriptures, as an argument of the great loue of God towards vs, *that he gave his Sonne to death for vs:* and so it indeede, *for it is not by any corruptible thing, as Gold and Silver, that hee hath redeemed vs, but by the precious blood of his owne Sonne, the Lambe undefiled, and without spot.* There is no man wil give much for that whereof he esteems but little: we measure the price of a thing according to the worth of it in our judgement: euen so of the greatness of that gift which our God hath giuen for vs, we may estimate the greatness of his affection toward vs. *Pretious indeede in the Lord is the death of his Saints: who to redeeme vs from death, spared not to giue his dearest sonne vnto the death.* It was the Lords reasoning to Abraham, *Now I perceive thou louest me, because for my sake thou hast not spared thine only son: & haue we not much more cause to turne ouer the same reasoning to the Lord, now Lord wee perceiue thou louest vs, because for our sake thou hast not spared thine onely one sonne?* The Lord shed abroad in our harts more abundantly the fence of that inestimable loue, that wee may bee carefull to requite the kindness of the Lord, putting his holy will before all things in our affection, and endeououring in holy loue to seru him, who hath sauied vs.

Shall we not wish him giue vs all things also? We are to vnderstand all things that are needfull for vs: And here it is necessary that we put a difference betwene our right and our possession. The children of God haue the right & property of all Gods good creatures: for Christ their Lord is the heire of all, & hath made them with himselfe fellow-heires: *All things are yours* (saith the Apostle) & *ye are Christ's & Christ is God's.* But as for the possession of the in this life, the Lord gives it, or with-holds it, according as he sees may be for the good of his children. We know our father Abraham had the right of Canaan whē he had not the possession of it, & are not therefore to think it strange that the Lord gives not alwaies possession of that to his children

The price of
our redempti-
on tells how
much the Lord
hath esteemed
of vs.
1 Pet.1.18.

Gen.22.12.

All things be-
long to the
godly in re-
gard of right,
albeit not of
possession.

1 Cor.3.21.

whereof they haue the right. But as for the wicked, they haue possession without a right, and therefore shall be punished as theeeues and robbers, and violent usurpers of Gods creatures, whereunto Iesus Christ, who is the Heyre of all, hath never giuen them a right.

Seeing all things are giuen by God, let vs moderate our care, and take nothing, but out of his fatherly hand.

Mat. 4.9.

Sathan another Nebuchadnez-
zar, and a Ba-
lik offers also gifts to men.

Gen 14.22.

Secondly, we marke here, that the giuing and dispensation of earthly things is from God, if wee could remember this, it would moderate our care, & make vs in our callings first to seeke the Lords blessings, and loath any manner of way to take the things of this world, ynfesse we see they be giuen vs out of the hand of God. For we are to know that Sathan who is a counterfeit of God, doth also arrogate to himselfe, though falsly, to be the giuer of things : he that durst say to the Son of God, *All the Kingdome of the earth are mine, I will give them to thee, if thou wilt fall downe and worship me* ; will hee stand in awe to speake it vnto sinfull man? No indeed, it is his daily temptation, by which he circumuents many, intangling their hearts with the loue of worldly gaine, that to obtaine it they care not to lyte, to steale, to iware, to oppresse, to deceiue one another : which in effect is to fall downe before Sathan and worship him.

Thus Sathan rules in the kingdome of *Babel*, like a spirituall *Nebuchadnez-zar*, presenting to his subiects his great image of gold, accompanied with all sorts of musi-call instruments, that is, worldly pleasures, wealth and prosperity, which bewitch the simple, & make them fall downe and worship, yelding themselues seruants to *Mammon*. But happie are those children who refuse to doe & can stand vp with their father *Abraham*, lifting vp his hand to heauen and say, *I will not haue so much as the latches of a shooe from the king of Sodome* : I will haue nothing by any crooked or indirect meanes, out of the hand of Sathan or any of his instruments. the buds of *Balak* shall not hire me to doe euill, neither the wages of iniquity, nor the reward of *Sodome* for doing good, shall ever cleave to my hands, I will looke for my portion from the Lord.

Againe,

Againe, seeing God is the giuer of all things, let vs learn with the Apostle, in whatsoeuer state we are, to be content remembraunce that euery mans portion of worldly things; is measured vnto him from the Lord. We see that a Steward in a family ministers not alike vnto al that are in it, the aged and the young, the seruant and the Lord, receiues not a like portion, yet no man gainsaies it; and shall wee not reuerence the Lords dispensation, who is the greatest Steward of his family in Heauen and earth? Shall wee murmur against him if he giue Beniamin a double portion, & bestow vpon some of his children these worldly things in greater abundance, than he doth vpon others; far be it from vs: for he dispenses these perishing things in great wisdome and loue toward vs, as he seeth may be best for vs. Certainly, we ought so to reioyce in that great gift, the Lord Iesu, whom the Father hath giuen vs, and in whom he hath blessed vs with all spirituall blessings, that we take no thought for any other thing whatsoeuer, which hee hath thought expedient to hold from vs. O that we could giue vnto the Lord this glory, as to say without grudging: O Lord Iesu, I can want nothing, seeing I haue thee to be any portion.

And further, seeing all these things are dispensed and giuen by God, let vs (as I said) in our callings, aboue al things, seeke his blessing. Adam may make himselfe a garment, but it shall not couer his nakednes; Iona may build himselfe a Booth, but it shall not defend him from the heat of the Sunne: Peter fished all night and hee profited nothing til Iesu spake the word. Though we rise early & lye downe late, & eat the bread of sorrow, yet shall we labour in vaine, unlesse the Lord give the blessing. Let vs therfore so vse the meanes, that with them we ioyne prayer, moderating our care, let vs commit the successe to the Lord. It is true that Religion allowes not carelessness; yea, by the contrary, it commands vs to bee carefull for those whom God hath committed vnto vs: If any man care not for his houesold, hee is worse than an Infidel. This is a p[ro]p[ri]etary, a moderate forseeing

Seeing God is
giuer of all, let
vs stand con-
tent and not,
murmure, if
others get a
more portion
than we.

He hath no
cause to com-
plain to whom
the Father
hath giuen his
Son for an ir-
revoicable gift,

Our eare and
labour is but
vaine without
his blessing

Psal. 127. 2.

1 Tim. 5. 1.

Two sorts of
cares.

Luke 10.41.

Christ is the
chiefe gift, all
other gifts are
but pendicles
given with
him,

Gen. 15.1.

Verse 2.

of things which are needfull: but there is an vnlawfull care, the daughter of distrust, wherein men are carried either beyond lawfull meanes, or else if the meanes be lawfull, beyond the measure of temperate affection; as though a man had not a Father in heauen to care for him, or were able to compasse things by his owne wit. This care is not unprofitable onely, but full of many perturbations, for which our Sauiour compares it to thornes, which are most easily gouerned, when they are most lightly touched, whereas he who gripes them hardly, inuolues them and makes them more perplex, and hurts himselfe also. Our Sauiour concerning *Martha*, for too much care of the worldly part, joins these two, Thou are carefull about many things, and art troubled: telling vs that which we find in experience, that many worldly cares breed many troubles. Let vs walke therefore in the right way, vsing the meanes in sobernes, let vs cast our care on the Lord.

Last of all, it is to be marked here, that the Apostle saith, that God with Christ giues all things unto vs, to then Iesus Christ is the maine and grant gift, and all other things are bnt pendicles annexed unto it. Other gifts without Christ haue a shew of comfort, but render no solide comfort in the end: they shall bee deceived at length, who glory in other things, were they never so excellent, while as they are strangers from Christ. When God said to *Abraham*, *Feare not, I am thy Buckler, and thy exceeding great reward, not* considering what the Lord offered to him, he answered in his weake[n]esse, *O Lord, what canst thou giue me, seeing I goe childlesse?* Even he who was the Father of a he faithfull, could not conceiue how great good God promised to him, whe he promised himselfe to be his reward. And therefore let vs (suiping out weake[n]esse that it carry vs not into the like error) watch ouer our own hearts, that they be not set vpon Gods secondary gifts more than vpon himselfe. Albeit the Lord shoulde giue vs pleasant *Canaa* for an inheritance, and multiply our posterity as the starres of heauen, yet will

wee

we say, O Lord, all these shall not content vs, vniuersall
doest giue vs thy selfe: It doth more reioyce vs, that thou
hast giuen vs thy Sonne Iesu to bee our Sauiour, than that
thou hast subdued all the workes of thine hands vnder vs.

VERSE 33.

*Who shall lay any thing to the charge of Gods chosen? it is
God that iustifies.*

 He Apostle in his generall triumph, contained in
the last two Verses, having proclaimed a defi-
ance to all the enemies of a Christian, doth now
begin to challenge them particularly, trium-
phing first against sinne, *Verse 33, 34.* thereaftre against all
sort of afflictions that come vpon vs, by whatsoeuer instru-
ments, visible or inuisible. We begin first at his triumph a-
gainst sinne, *Who shall (saith he) lay any thing to the charge of
Gods chosen?* he excepts no person, neither is any, either in
Heauen, in Earth, or in Hel able to doc it; he reserues no sort
of sinne, seeke what they will, there is nothing to be found
in the Christian to accuse him and condemne him, his inter-
rogation is plaine, his answere is supprest, his reason is sub-
ioyned, *It is God that iustifies*, where the supreme Judge
absolues, can any infeiour Judge whatsoeuer condemne?

Where first wee haue to consider, who is hee that this
manner of way triumphs? Is it not *Paul*, who before his
conuerſion was a Perfector, a blasphemēr, and an oppref-
ſor, who confesseſh himselfe to bee the chiefe of all ſinners,
and the leaſt of all ſaints? yea, indeed the ſame is hee: but
marke, ſuch a one hee was indeed, but hath gotten mercie;
and therefore now like a man relieved of a heauie burthen,
which before oppressed him, hee reioyces and triumphes.
Certainly, no greater comfort can come to man, than to
ſeeke his ſins forgiuen him, this only cauſeth true reioyce.

E e 4

See

The Apostles
particular tri-
umph: first,
against ſinne;
ſecondly, a-
gainſt the
croſſe.

A man relie-
ued of the bur-
den of ſinne, is
filled wth ioy.
1. Tim. 1. 15.
1. Cor. 15. 9.

Psal.32.1.

Luke 5.25.

Act 13.8.

Both by promises and examples doth the Lord confirme poore penitent sinners.

Hof.11.4.

See this in *David*, so long as the burden of sinne lay vpon his conscience, it prest out he very naturall moysture of his body; he had no rest night nor day, but from the time that once *Nathan* proclaimed to him remission, and that in his owne conscience he felte his sinne forgiuen him, then he cried out: *O blessed is the man whose wickednesse is forgiuen, whose sin is covered, & unto whom the Lord imputes not his iniquitie*. As he that lay sicke sixe and thirty yeceres of the palle, arode with great ioy when Iesus relieved him; and hee that was a Creeple, when hee found that his feet, which had failed him so long, did now serue him, leaped for ioy, and followed the Apostles into the Temple to praise God: so that soule which findes it selfe freed from the guiltinesse and seruitude of sinne, of all burthenes that euer lay vpon man the heauiest to beare, will with much more abundant ioy exult and triumph in that mercy of God which hath made it free.

Secondly, let the Apostle here stand vnto vs as an example of the like mercy of God to be shewed vpon our selues, how great sinners soever we haue beeene; if wee follow him in the like faith and repentance. The Lord our God is not content by his Word to promise mercy vnto penitent sinners, but also confirmes vs by the examples of his manifold mercies shewed to others before vs: when wee looke vpon them, let our weaknesse bee strengthned; let vs not think that the Lord will close that doore of mercie vpon vs, if we know aright, which hee hath opened to so many before vs: he who hath beeene found of them who sought him not, will he hide himselfe from vs, if forsaking our sinnes, wee seeke him in spirit and truth? Let his mercy shewed to others, be vnto vs as cords of *Love*, to draw vs among the rest, and like oyntments powred out, the sweet smell whereof may delight vs to run after him: for that meeknesse which is in thee, O Lord Iesus, we will follow thee: we haue heard that thou despisest not the poore sinner; thou abhorrest not the penitent thief: or the sinfull woman that powred out

teares

teares before thee; nor the Canaanitish woman, that made supplication to thee; nor the woman deprehended in adultery; nor him that sate at the receipt of Custome; thou abhorrest not the Disciple that desyed thee: yea, the persecutor of thy Disciples thou receiuedst to mercy, *In odore horum vnguentorum eurremus post te;* In the smell of these thy sweet odours, we will run after thee, O Lord.

But wee are to marke, that before the Apostle came to this triumphing, he was long exercised with fighting: hee confessed to the Corinthians, that his preaching was among them in great feare and trembling: that in his personall conuersation, he was beaten and buffeted with an Angell of Satan: that hee had terrors within, and fightings without: and what terrors are wee to thinke did trouble him? out of doubt the sight of his sinnes, the greatness of the Iudgement to come, did terrifie him; whereof wee are warned, how we must fight before we triumph, & mourne before the Lord comfort: if wee cannot triumph with the Apostle: for let be that we haue not foughten with the Apostle: for let bee that wee haue not yet resisted vnto the bloud, how many among vs can say that they haue resisted vnto the teares; that is, whos true with God as *Jacob* did, with prayers and teares to obtaine a blessing? Carelesse securitie hath farre ouer-gone vs, and wee are become like those Amalekites, who returning from the spoile of Zigelag, and supposing they were past all danger, cast their armour from them, and spred themselues abroad in the fields, to eate and drinke, and to sport themselues, when in the meane time the deuouring sword (vnlooked for) came vpon them. It fareth even so with the multitude of this generation, they are become so carelesse in the spirituall warfare, that as if there were no more battels to be foughten, they walk without the Armour of God, and spread themselues abroad in the fields of fleshly pleasures, and so not onely makes them selues a prey to their deuouring Enemy, but defraud their soules of that inward joy, arising of spirituall victory, which

Cant. 1.3.

The Apostle
fought long
before he came
to triumph.
1. Cor. 9.3.

How can they
triumph that
haue not
fought, nor re-
fisted so much,
as to shedding
of teares, farre
lesse to the
shedding of
bloud?
1. Sam. 30.16.

th: y

they who continue in fighting, find at the end of every battle.

The tongne of the wicked is a fornace of fire wherein the godly are tried.

For sometime they accuse them publike-ly, & in iudg-ement.

August. confes.
lib. 10.

John 15. 19.

Now to enter into the words. The Apostle conioynes these two interrogations together very conveniently. *Who will accuse? who will condemne?* because however there be many forward enough to accuse vs, there is none who haue power to condemne vs. It is not the Apostles meaning that we shall want accusations: for the World, Satan, and our own conscience shall not cease to accuse vs: *Laban* searched narrowly *Jacobs* stoff, to see if he could get any thlmg where with to charge him: but more narrowly doe *Worldlings* search the words and deeds of the Christian, seeking where upon to accuse them, and where they can find none, yet upon shadowes of euill they are bold to publish false reports. or, at least, by priuate surmisings secke to disgrace them. *Moses* a man approued of God, yet accused as an usurper: *Seremy* the Prophet, albeit he so loued his Country people, that in secret his soule mourned for their desolation, yet did they accuse him of treason, alledging that hee had made defection to the King of *Babel*: *Daniel* a man beloved of God, accused and condemned of *Darius* his Counsellors, as a rebell to the King: the Israelites who returned from captiuitie, accused by *Tobie* & *Sanballat* of sedition: the Christians of the primitiue Church oppressed with horrible slanders. The first weapon wherewith Sathan fights against the godly, is the tongues of the wicked: for hee looseth their tongues to speake euill, before hee loose their hands to doe euill to them: therefore said *Augustine*, *Lingua impiorum est quotidiana fornax*, The tongue of the wicked is a daily fornace, wherein the godly are tried: let no man thinke to serue God in a good conscience, but hee must be purged in this Ouen: *Ye are not of the world* (saith our Sauiour) *before it is that the world doth hate you, and speake euil of you.*

As for their priuate surmisings, they are of two sorts: sometime they charge Gods children with euill, which they haue done indeed, but whereof they haue repented them, and

and herein they are malicious, that the sinnes which God hath forgiuen, they wil not forget: but this shouldest not prouoke vs to impatience: seeing they blame vs for nothing, for which we blame not our selues, why shall we be com-moued? let vs not thinke shame to say with the Apostle, It is true, *I was such a one, but now I am received to mercy.* I will not so loue my selfe, that I will hate him that reproves me for that which I haue reproved in my selfe, of whatsoeuer minde he doe it, *Sed quantum ille accusat vitium meum tantum ego laudabo Medicum meum:* but looke how farre he accieth my fault, so farre will I praise my Physician who healed me.

Sometime againe, their surmifugs are most false, they charge vs with things which we never did; but these backbitings should be disdained of vs, like the barking of beasts: he who knowes with *Job*, that his Witnes is in heauen, and can say with the Apostle, that he hath a good conscience within him, what needs hee to care for the iudgement of men without him? *Non sitia nostri certior intus,* The surest knowledge of our selues is within vs. Neither are wee to be so base minded, as to think that there is, *Plus ponderis in alieno coniis, quā in nostro testimonio:* that there is more waight in another mans calumny, then in the testimony of our owne conscience. *Augustine* being mis-reported of by *Petilian*, gaue a notable answer; For my self (saith he) I am not that which he hath called me, if ye think that he knows me better then I know my selfe, choose you which of vs you will beleuee.

Let not therefore the detracting speeches of men interrump our peace, remembraing their tongues can make vs no other thing then we are: it is not *ventilabrum area dominiæ*, the fan of the floore of the Lord, that can separate the chaff from the Corne. Secendly, their euill speaking commends vs to God; *Blessed are ye when men revile you, and speak al manner euil of you for my sake, be glad & reioyce for great is your reward in Heauen.* *Quis vobis detrahit fama mea*

Sometime they speake euill of them priuately, and that euer maliciously, charging them with sins they haue done, but haue repeated

Aug. cont. lit.
Petil. lib. 3. cap. 10.

Or else falsely charging them with sins they never did.

Aug. epist. 6.
Ital. vidue.
Ambr. lib. I.
offic. cap. 6

No speech of man can make vs any other thing than that which we are.

Mat. 5. 11.

Augustine.

Ambrose.

Sathan stiled a
calumniator,
or accuser, and
why?

Reuel. 12. 10.

He accuseth
God vnto
man,

He accuseth
man vnto
God,

*mea, nolens addit mercedis mea, the that with his will impairs
my name, against his will augmenys my reward, I haue spo-
ken the more of this purpose, partly because it is a common
craft of Sathan, to oppresse good men with misse-reports,
Vt qui conscientia sua luce clarescant, alienis rumoribus
fordidentur: and partly because our weaknes is easily ouer-
come with this tentation. Seing the Lord would haue
vs to sustaine the strife of tonges, let vs strengthen our
selues, let vs so walke, through good report, that we be not
puffe vp; and through cul report, that we be not cast downe:
but that by weapons of righteousnes on the right hand and
on the left, we may overcome.*

Now as for Sathan, he is stiled, *The accuser of the
Saints of God night and day*: and sometime hee accuseth
God to man, sometime man to God, & sometime man to him-
selfe. In Paradise hee began & accused God, charging him
with enuie; & in the same trade of lying doth he still conti-
nue: For sometime hee lyes against the iustice of God, when
he saith to the licentious sliever; Albeit yee sinne, yee shal not
dye, that so he may puffe him vp to presumption: some-
time he lyes against the mercy of God, as when hee saith to
the weake in faith, Your sinne is greater than that God can
forgiue it, that so he may driue him to desperation: some-
time he lyes against Gods prouidence, as when he saith to
them that are in necessity, The Lord hath cast you off, and
wil no more prouide for you; that so he may prouoke them
to put out their hand to wickednesse.

Secondly, hee is a restlesse accuser of man vnto God, as
yee may see in the example of *Job*: he heard the Lord com-
mending him, yet he spared not to traduce him; when hee
could not gaine-say his actions, hee gaine-said his intention
and affection: he charged him to be an hireling, and not a
sonne; a mercenary worshipper, who senned God for his
gifts, and not for himselfe, albeit after tryall he was found
alyer, And herein we are to consider how faithlesse a traitor Sathan is, for those same sinnes which man doth by
Sathan's

Sathan's instigation, he is the first accuser of man for them vnto God. Oh that man could remember that Sathan is cuer doing one of these three against him: first, hee is a Tempter of man to sinne; secondly, when sinne is committed, hee is an accuser of man vnto God for those same sinnes which hee tempted him to doe: and thirdly, hee is a tormentor of man for them, vntesse they be remoued by re-pentance. But Iesus Christ our Lord is of a plaine contrary disposition: first, hee diswades vs from sin, warning vs of the danger, and then if of weaknesse wee sinne, hee offers himselfe an Aduocate for vs if we repent: *These things, my babes, I write to you, that you sinne not, but if any man sinne, we have an Aduocate with the Father, even Iesus the iust.* These two compared, let vs see what a great difference there is betweene them, that knowing the deceitfull malice of the diuell, we may learne to abhorre him; and the hearty vnfained affection of Iesus Christ toward vs, wee may loue and follow him.

Thirdly, Sathan accuses man vnto himselfe: hee deuiues the wicked, and beares them in hand that they are the sonnes of God, and labours to perswade the godly that they are reprobates, denying that they haue faith or re-pentance, or any spirituall grace. There is nothing so true, but Sathan dare deny it: he that durst call it to doubt to Christ himselfe, whether he were the Sonne of God, or no; will that shamelesse lyar spare to doe it vnto others? But let vs *worke out our salvation in feare and trembling*, and make sure our calling by well doing, that wee may haue within vs the infallible tokens of our Election, and as for the rest, let vs keepe this ground, seeing the worke of our salvation is done by God, in despite of Sathan; Sathan's testimony in it is not to be regarded, though he would call vs, as he did *Paul* and *Sylas*, the seruants of the living God, yet are we not the better: neither the worse, albeit he pronounce vs to be such as are abiect and cast away from the fauour of God.

A discouery of
Sathan's traitorous dealing.

1. John 2.1.

He accuseth
man vnto
himselfe.

Philip. 3.12.

And

Armour for the Christian against false accusations.

Conscience accuseth either vpon right or wrong information.

Conscience, and error of conscience, to be distinguished.

Why the Lord leaves remembrance of a sin in the conscience after that it is pardoned.

Sinne euill in the affection but good in the memory.

And last; the children of God are accused of their owne consciences: these are either such as proceed from sufficient light, or from wrong information. If conscience accuse vpon light which shee hath receiued out of the Word of God, her sentence is diuine, and we are to regard it: if otherwise shee accuse vpon wrong information, it is the error of conscience, and we are to remedy it by sending conscience to secke the warrant of her sentence out of the word of God. It is very expedient that wee put a difference betweene conscience and the error of conscience: where conscience discernes not according to the Law of the supreme Judge, it cannot but erre, either in being ouer-large, and then shee pronounceth those things lawfull which are vnlawfull; or ouer-strait, & so shee declares those things vnlawfull which are lawfull: for if this be not obserued, wee shall be disquieted while we hearken to the errors of conscience, as if they were the iust and lawfull accusations of conscience.

Sometime againe, conscience presents to men sins which they haue done many yeeres agoe, and whereof they haue repented: for wee are to know, that albeit the Lord after repentance forgiue the guiltinesse of sinne, yet he will haue the memory thereof to remaine in that conserving faculty of conscience, called *our Thyness*, that it may both serue to humble vs for the euill we haue done, as also to preserue vs from sinne for the rime to come. And finne this manner of way retained in the memory, I compare it to thornes and bryars which in the middest of a garden are hurtefull, & hinder the growth of good fruit, but being put in the hedge are profitable to preserue it: so sinne, as long as it is in the affection is very pernicious; for then it choakes the seed of the Word of God in them, but being taken out of the affection and set in the memory, it is a hedge to the soule, to preserue it from wilde and raging beasts that would come in & deuoure it, thus for our humiliation the Lord keepe in vs a remembrance euen of those sinnes which hee hath pardoned

pardoned, but so, that with the remembrance of the euill which we haue done, our conscience doth alio excuse and comfort vs with the remembrances of our vnfained repentence toward God.

And if otherwise the conscience accuse vs for those euill deeds which we haue done & whereof we haue not repented, it is of Gods great mercy towards vs, who by inward trouble wakens vs to iudge our selues now, that we should not be iudged of the Lord in the world to come.

As this is the comfort v^f Gods chosen, so doth it point vnto vs the contrary miserable estate of the reprobate; for there is nothing in heauen and earth which shall not stand vp against them to accuse them; the Lord himselfe shall come vnto them as a swift witness against them. O miserable are they to whom the Lord is a partie, a Judge, and a Witness: as our Sauiour said to the Jewes, *Moses* and all the seruants of God shall bee witnesses against them; yea, the dust of the feet of those who brought the glad tidings of peace, shall witness against them; the stones of the field, said *Joshua*, the heauens and earth said *Moses*, their motheaten garments, said *S. James*; yea, they themselves, said our Sauiour, shall witness against them selves: woe be vnto them, they must bee presented to iudgement, but shall haue none either in heauens or earth to speake for them, nothing without them, nothing within them, which shall not be a witness against them: when they are iudged, they shall bee condemned, and their owne conscience shall say, Righteous is the Lord, and iust are his iudgements.

It is God that iustifieth. Of this ye may see cleerely, that Iustification, as the Apostle vseth it here, is a iudicall terme, for he oppones it to accusation and condemnation: but leauing that, because we marked it before in the point of Iustification, we will adde this more; that the Apostle brings not the reason of his comfort from his owne innocency, but from Gods mercy, he saith not, There is nothing in me worthy to be accused, or to be condemned, but his comfort is

1 Cor. 11. 31.

As no creature hath place to accuse the godly, so by the contrary, all shall stand vp and accuse the wicked.

Mal. 3. 5.

John 5. 45.

Luke 9. 5.

Josh. 24. 27.

Deut. 4. 26.

James 5. 3.

Mat. 23. 3.

The arguments of our comfort are not brought from our innocency, but Gods mercy.

is, that what ever it be, God hath pardoned it. This is it that breeds vnguentnesse and perturbation in many weake consciences, they seeke within themselves that, which should commend them to God, as if they could not bee sau'd vng-
less they were perfect; this commeth of Sathan's singular subtilitie, who labours to creepe in betweene vs and our warrant, as if our owne innocencie were the warrant of our sal-
uation, and not Gods mercie, nor Christ's merit. It is true, it becomes vs for our greater comfort, to nourish within our selues the tokenes of Grace: but to conclude, that be-
cause they are weake, therefore wee cannot bee sau'd, it is Sathan's sophistrie, with which wee should not suffer our soules to be abused.

VERSE 34.

Who shall condemne? it is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

The death, re-
surrection, as-
cention, and
glorification of
Christ, assures
vs of his community
from condemna-
tion.

The great
comfort we
have of
Christ's resur-
rection.

 He Apostle insis'ts in his particular triumph against sinne, and hee demands now, *Who shall con-
demne?* It may bee, as wee heard, there bee
some bold to accuse; but is there any (saith the
Apostle) that hath power to condemne none at all; and that
he proues from the death, Resurrection, Exaltation and In-
tercession of Christ: for as all these were done for vs, so doe
euery one of them render vnto vs the sweet fruit of consola-
tion. Of the comfort arising from Christ's death, we haue
spoken befor.

The next is his Resurrection: we haue comfort (saith the
Apostle) in his death, but much more comfort in his Resur-
rection: therfore saith the Apostle, *It is Christ who is dead,
or rather, who is risen againe* for if we looke to Iesus dying,
albeit in death hee shewed himselfe a powerfull Sauour,
yet in his death his glory was greatly obscured, vnder the
cou-

couering of mortalitie, which againe in his resurrection was more cleerely manifested: for hee was declared mightily to be the Sonne of God by his resurrection, and hath made vs sure of the remission of our sinnes: for he had not come out of the prison of the graue, if had not payed the vttermost farthing of our debt. *If Christ (saith the Apostle) be not risen, then are we yet in our sinnes: thankes be to God, we may turne it to our comfort: Iesus is already risen, therefore we are not in our sinnes.*

As for his exaltation, the Apostle saith, hee sits at the right hand of God: to speake properly, the Lord who is a Spirit hath neither right hand nor left, but by these borrowed speeches, the Lord, who dwelleth in light inacessible, to whom wee cannot ascend by our selues, that wee should know him, descends vnto vs, and speakes of his vnspeakable Maiestie vnto vs, in such manner as wee are best able to conceiue it: so that when eyes, and ears, and hands are ascribed to the Lord, we are to thinke these he hath, *per effectum, non per naturam.* And this may rebuke that bolde blasphemie of the Papists, who presume to paint the incomprehensible Maiestie of God, vnder the similitude of an aged and worne creature, exprely contrary to Gods Commandement. *In that day (saith the Lord) that I speake vnto thee out of the mountaine, thou heardst a voice, but sawest no image, beware therefore thou make none:* and in many places is the same presumption condemned by the Prophets.

Where, if they excuse themselues, that they paint the Lord in such a similitude as hee appeared vnto Daniel, and no other way. I answer: first, this is false, for sometime (which is horrible to speake) they paint him in the shap of a humane body, hauing three heads; but albeit it were true, which they say, yet doth it not excuse them: for the Lords extraordinarie facts are not to bee vsed as warrants to breake his ordinary and eternall Commandements; neither doth it any more excuse them, than that deed of the Lord, whereby he caused the Israelites to take from the Egyptians their

F f

silver,

Rom. 1.4.

1. Cor. 15.17.

Of Chrits exaltation at the right hand of God.

Papists blasphemous, who set out the maiestie of God in the similitude of a corruptible man.
Deut. 4.15.

Their fact not warranted by any apparition of the diuine maiestie in the shap of man.

They are con-
uinced by the
Apostle of
Idolatrie,
Heb.1.11.

The sittynge of
Christ at Gods
right hand im-
ports his high
honour and
dignicie.
1.Kings 2.19.

Errour of Ubiqui-
taries im-
proved.

Heb.1.3.
Ephes.1.20.

siluer, gold, and iewels, which they never rendred, can excuse them that doe borrow, steale and rob from others, but never restore.

But howsoeuer they excuse themselves, as long as the word of the Apostle stands true, they shall not rub off them the blot of Idolatrie: they turne the glory of the incorruptible God, into the similitude of a corruptible man. The Maiestie of God is eternall, the Heauens waxe old, but hee remaines the same; why then doe they paint him vnder the similitude of a worne creature, weakened by the length of dayes? The Iesuits of Rhemes conuinced of darknesse, are ashamed of the light that shines in this place of Scripture, and passe by it without an answere, they excuse the making of the Image of Christ, and of his Saints, but speake not one word to defend the grosse Idolatrie, whereby they turne the glory of the invisible God into the Image of a corruptible man. It had beeene good for them they had been as dumbe in the defence of the rest of their abominations, as they are in this.

This speech therefore, to sit at the right hand of God, is a borrowed speech, the Metaphor being taken from Kings, who vse to set on their right hand those whom they honour most, as *Salomon* did his mother *Bathsheba*: & so the phrase wll import that high honour and dignite, whereunto Christ Iesus as man is exalted, being crowned with glory both aboue Angels and man.

This right hand of God, wherat Christ sits, is expounded by other places of Scripture to bee the high and heauenly place: which serueth to improve that paralogisme of the Ubiquitaries, who will haue Christ's naturall bodie to bee in every place, because the right hand of God is in every place. It is true indeed, Christ sits at the right hand of God, but so, that hee sits in the high and heauenly places. The right hand of God, that is, the power and glorie of God, stretches throughout the whole World: but wee are plainly taught, that the place of the residence of Christ Iesus

the

the man, is in the heauenly places, and not in earthly places, in the high places to which hee is ascended, and not in the low places in which wee sojourne: *For the heauens must containe him, until the day of refreshment come.*

And makes also request for vs.) Christ our Lord hath entred into heauen, not to enioy for himselfe a blessed life only, but to appear in the prelence of God for vs. As the high Priest, when hee entred into the most holy place, had grauen in stones vpon his breast, the names of the twelue Tribes of Israel: so the Lord Iesu presents to his Father, the names of all his Elect, that by the merit of his death hee may procure mercy vnto them.

Here againe we are taught, that Iesu Christ is described to vs in holy Scripture, as our Mediatour of intercession; and that there is no other, beside him, recommended vnto vs. In all the old Testament, no prayer is made to *Henoch Moses*, nor *Elijah*, who ended their daies, not after the common course of men: no prayer to *Abraham*, albeit hee was the father of the faithfull; yea, no prayer to Cherubin, nor Seraphin; though now the apostate Church of *Rome* haue made as many Aduocates for vs in Heauen, as there are Saints departed, and hath framed particular prayers vnto them, and which is more ridiculous, hath parted among them the patrocinie of sundry sorts of sicknesse and diseases.

It is true indeed, that the Saints which are departed haue not as yet all their desires fulfilled, and shall not be perfected without vs: wherefore also it is that they long for the full gathering together of the Saints, and for the restitution of their bodies, and for the last day of judgement: but that they know the particular troubles of Gods Children, our greatest troubles being inward tentations and wrestlings of conscience, neither knowne to man nor Angell, but only to God, who is the searcher of the heart: or that we can in faith vse them as Mediatours vnto God for vs, wee iustly deny it. Where if they take them vnto their common refuge, that there is but one Mediator of redemption, but many Medi-

Act 3.21.

Christes makes
request for vs
in Heauen.

No Mediator
of intercession
but Iesu
Christ.

Saints depar-
ted haue their
owne desires
which they
craue to bee
fulfilled, but
know not
our necessities.

1.Tim.2.3.

A Mediator of intercession as he is defined by Augustine, is competent to none but Christ.

Aug. con.
Epi. Par. 1.2.4.8
Three manner of wayes are things known,
1. by sense:
2. by report of creatures:
3. by reuelation from God.

None of these wayes doe Saints departed know our miseries.

tors of intercession: to this wee answere, that in the same place wherein the Apostle saith, *There is one Mediator betweene God and man*, the subiect whereof he entreats is Prayer: so that even in Prayer hee will haue vs to acknowledge no Mediatour of intercession, but Iesus Christ.

And beside this, *Augustine* doth so define a Mediator of intercession, that it can be competent to none but to Iesus Christ. It is commanded, saith he, that every Christian pray to God for another: *Pro quo autem nullus interpellat, sed ipse pro omnibus, hic unus verusq; Mediatore est*, but hee who requests for all, and for whom none requests, is the only one true Mediator.

And where againe they alledge that the Saints of God in heauen are not ignorant of things done vpon earth, wee are to know that things are knowne three manner of wayes; First, by hearing and seeing: Secondly, by reflex, as by looking in a glasse, those things are made knowne to vs which are behind our backes: and thirdly, by report. This second and third way, say they, there is no doubt but Saints that are in heauen know those things which are done vpon earth: but both of these are false, for if they say, they know our estate by report of Angels, or such as are departed this life, how can that be, seeing we know that when *Hanna* prayed in the presence of *Eli*, yet hee know not her trouble? yea those who liue in one family, are not priuy to the tentations of others: that which they knew not in their life, how shalst thou make them to know it when they are dead?

If againe they say, that they haue it by reuelation from God: then I pray you consider, how the one errorre of Papistrie dashes against another, for sometime in the same controuersie they say, that as in earthly courts we must first communicate our petitions to those who must be our Mediators to the King: now if it bee so that they haue no intelligence of our estate, but such as they receive from God, wherefore shall wee pray them to commend our cause vnto God who knowes it better than they, and pitties it more than

than they: as *Augustine* prettily obserues out of that Parable propoed by our Sauiour, wherein hee who knocked at midnight to seek bread for his neighbour, found the whole family asleepe, onely the Master of the house answered, opened, and gaue him that which he craved. *Nullus de ianitoribus respondit, quia omnes tenuerat somnum, non Angeli, non Archangeli, non Prophetæ, non Ministri.* None of the Porters answered, because they were all asleepe, neither Angels, nor Anchangels, nor Prophets, nor Servants made any answere: but, O Lord, albeit so be, answere thou me, for at thicke I knocke, thou art at the Doore; *Licet pueri tui dormant, tu non dormis, qui custodis Israël,* albeit thy childeiensleepe, yet thou that keepest Israel sleepest not.

But leauing them, let vs pray to the Lord in whom wee beleeue: let vs vse the meditation of Christ, whom *S. John* recommends to vs, an Aduocate with the Father, whom *S. Paul* cals in this place our Intercessour, and in that to *Ti-mothy*, our onely one Mediatour. For knowledge, *His eyes are like flaming fire, and his seven eyes goe thorow the earth:* for Compassion, he came into the earth to seek vs when we knew him not, and hee gaue his life for vs, that wee might liue, he speakes perpetually to his Father for vs, by the merit of his death, and cryes to vs by himselfe in his Word;

Come to me all ye that are weary and laden, and I will refresh you. Let the Papists say what he will, to any other than Christ, or any other before

Christ will I never goe, so long
as he cries, *Come*

Vnde me.

Aug. de temp.

Psal. 18.1.

An exhortation to content vs with Christ's meditation.

John 2. 1.

1. Tim. 2. 5.

Zach. 4. 10.

Mat. 11. 28.

VERSE. 35.

Who shall seperate vs from the loue of Christ? shall tribulation, or anguissh, or persecutson, or famine, or nakednesse, or peril, or sword?

His particular triumph a-
gainst this
croſſe: no
croſſe can cut
vs off from the
loue of God.

Perſ. 37.

Our loue to
God cannot
fully, nor small-
ly, be put out
by any trouble;
nor yet the
ſense of his
loue to vs.

1 Cor. 4.9.

But here the
Apostle vnder-
ſtands the loue
of God to vs,
which can ne-
uer be altered.

Wee haue heard the Apostles particular triumph against sinne: now followes his particular triumph against the croſſe: he glories not in this, that Christians are without a Croſſe, yea rather he shewes, it is the lot of Gods children to be exercised with all sorts of croſſes: but herein hee rejoyces, that no croſſe can seperate vs from the loue of God. In this quarrell the Apostle prouokes all enemies whatſoever, corporall or ſpirituall: present, or to come, and againſt them all he takes vp the triumph in his owne name, and in the name of all the children of God: *Nenvertheleſſe, in all these things wee are then conquerours, through him that loued vs.*

By the loue of Christ we are to vndeſtand here, that loue wherewith God in Christ hath loued vs, for ſo he expounds it himſelfe, *through him that loued vs.* It is true also that the ſense of our loue to God once ſhed abroad in our hearts by the holy Ghost, can neuer fully nor finally bee taken from vs; I ſay fully and finally, because of thofe inward tentatiōns, wherewith Gods children are ſo exercised, that the ſense of that loue in them is greatly di minimis: but in all thofe ſpirituall defertions and oppeffions Faith ouercomes at length, and lets vs ſee the face of God our merciſfull fa-ther ſhining toward vs in Christ; wee may be caſt downe, but wee cannot perifh. if Peter bee ready to ſinke, Ieſus Christ ſhall ſuccour him.

But, as I ſaid, by the Loue of God, I understand that loue which hee hath borne toward vs; from this moft conſtant loue it comes to paſſe, that wee who are weake and ſilly creatures, cannot be ouercome, notwithstanding the mu-
titude of mighty enemies that are againſt vs. If our ſalua-
tion were in our owne cuſtodie, and wee stood by our owne
ſtrength,

strength, the smallest temptation would overcome vs; our feete are ready to slide, and then our feeble hands let goe that hold of mercy which once we had gotten; but howe-
ever we loose our hold, the Lord holds it fast for vs: wee
may change, but he remaines the same; because the Lord
hath loued vs, and whom he once loueth, he loueth to the
end: therefore it is that it cannot be but well with vs; he loued
vs before we were, yea, before the world was made. If
we search the beginning of Gods loue toward vs, vve may
run vp in our thought to the beginning of the world, but
cannot attaine to the beginning of this loue: *Before the
mountaines were made, and thou hadst formed the world,
even from everlasting to everlasting, thou art our God.*

Likwise, vve are taught here, that the end vvhich Sathan
propogeth to himselfe in al tentations, is to separate vs from
the loue of God, which notwithstanding hee shall neuerref-
fectuate. There is a couenant knit vp betweene God and
man, the band whereof is Iesus Christ: this couenant Sa-
than doth what hee can to disolute it, by alluring vs to sin,
and accusing vs to God, on Gods part hee cannot preuaile,
on our part he assaults continually, but in vain also, because
the Lord, vvhich hath made a couenant vvhich vs, keeps vs also
vvith him, so that though vve be tempted, vvee cannot be o-
uercome. This is evident in Jobs tentations, it was neirher
the affliction of his body, the losse of his children, nor
goods, vvhich Sathan craved so much as to empty his heart
of the loue of God, and make him to blasphem.

If vve remembered this, it vwould make vs endeavour to
possesse our soules in patience in all our troubles: for so oft
as those things vvhich vvee loue are separete from vs, Sa-
thans end is to separete vs from our God, vvhom vve should
loue aboue all things. And in very deed this is a proper mark
of the children of God, that howeuer their outward estate
change, their heart is neuer changed from the loue of God;
they are godly in prosperity, but more godly in aduersity,
the more they are troubled, the nearer they draw vnto the

John 13.1.

Psal. 90.2.

The end of all
Sathans tenta-
tions, is to se-
parate vs from
the loue of
God.

If we remem-
ber this, it
would make vs
strong in all
tentations.

Psal. 1.4.

Christians are
subject to many
crosses.

Our dwelling
on earth is not
the place of
our rest, as the
Iewes thought,
farre lesse the
of our glory, as
Nebuchadne-
zzar thought.

Bdcab 2.10.

1 Cor. 7.31.

2 Tim 3.4.

Gods indul-
gence towards
vs appears, in
that he hath
not laid on vs
the greatest
crosses.

Lord: as fire is not quenched with wind, but made greater; so the loue of God, waxeth stronger in the hearts of Gods children by tribulation; whereas the wicked, not rooted in Iesu Christ, are like vnto chaffe & the dust of the earth, carried away with every winde; there is no pleasure so small, nor profit so vaine, which they p[re]f[er]e not before God.

Now before the Apostle subioynteth the answere, he maketh an enumeration of some particular crosses, and demands, if they will doe it: these crosses do either concerne our bodies, our goods, our dwellings, or our mindes, for we are not to thinke here that the Apostle beats the ayre, trying against such enemies as we haue not. No, we haue both crosses of body and of minde, which wee must prepare our selues to suffer; for vsing all the helpes of this our mortall life, as being content for the loue of God to want them, for this is the tryal of true religiou, we must not look to our houses, as Nebuchadnezzar did to his Pallace of Babel, as the place of his glory, but remember that which Micaiah said to the Iewes, *2 his is not the place of your rest*: and whatsoeuer thing else we vs for maintenance of this mortall life, let vs so vs them, as if we vsed them not, that wee be not found, when it comes to the triall, louers of them more then louers of God. Blessed is the man who loues nothing otherwise but in God, *Nam solus in e[st]i charum amicitia, cui omnia bona sunt in eo qui non amittitur.*

Againe, perceiue here in this enumeration, a gradation of seuen steps, by which the Apostle ascends: It is a greate thing to bee in trouble, but to be troubled and in anguish also, is yes greater, and for him that is in anguish to be banished, in banishment to sustaine hunger & nakednes, and with these to bee in continuall perill, and last of all to dye by the sword every one of these last is greater then the former, yet all of them (saith the Apostle) are not able to separe vs from the loue of Christ. Our warning is here, that when we see vnto how many crosses Christians are subiect,

and

and how few of them God hath laid vpon vs, wee should acknowledge the Lords fatherly indulgence tow ard vs, who regarding our weaknesse, hath hitherto dealt tenderly with vs. And againe, it should prepare vs for greater affliction: so long as wee haue not resisted to the bloud, nor laid downe our liues for Iesuſ, we should remember, that greater battells then any which as yet wee haue foughten, are before vs, wherein wee must fight, if it please the Lord to enter vs into them.

Shall Tribulation? Now hee commeth to the paticular enumeration. The first is Tribulation: the word *Τραύμα*, which the Apostle vferth, signifieth a pressing out, from the effect which is worketh in the godly, *to wit*, that it preseth out and maketh manifest that grace of God, which before was latent in them: like as in the wicked it preseth out their vile and filthy corruption, which before was secret, for the afflictions of the godly and of the wicked differ in nature and in effect, the wicked in suffering communicateth with the curse of *Adam*, *Cursed is the earth for thy sake, in sorrow shalt eate of it all the daies of thy life*: but the godly in their suffering communicate with the Crosse of Christ.

They differ also in effects, for the godly man being presed by trouble, brings out the fruit of praise and thankes-giving with patience: *Sicut aromata odorem, non nisi ex-accenduntur expandunt*: As sweet splices spread not abroad their smell, till they bee burnt or beatens or as a graine of mustard-seed, nor stamped, seemes to bee soft where otherwise being brayed, it renders out a strong sauour; so the children of God, who otherwise seeme to be weake & vioide of spirituall strength, when they are beaten by affliction, send out a sweet-smelling sauour of rich and manifold graces: And therefore, I call affliction the Wine-presse of God the great Husband-man, by which hee so presses the berryes of the fruitfull trees of his owne Vine-yard, that out of their iuyce hee may glorifie himselfe, and comfort others,

Heb.12.4.

The affliction of the godly and wicked differ in nature. For the one in suffering communicates with the curse of *Adam*, the other with the crosse of Christ.

They differ also in effects: for trouble makes the one to blisse, the other to blasphem. *Grez.*
Mar. in Job.ii.2.

Affliction is Gods Wine-presse.

others, but the wicked are like vnto a vile stinking puddle, which the more it is stirred, the worse it smelleth: for when they are troubled, they send out blasphemie, rayling, murmuring, and in their impatience fome out their owne shame.

²
The godly are not only troubled, but oft times straited in trouble.

1.Sam.20 3.

1.Cor.1.9,10.

³
They are persecuted and chased from place to place.

God most familiar with his children, when they are banished by men.

The second is *Anguish*. The word hee vseth is *στρογγυλία*, which properly signifieth straitnesse of place: wherein a man is so pinched, that hee is not able to turne him. Now from the body it is translated to the minde, to expresse the straitnesse of the afflictions of the children of God, out of which oft-times they themselues can see no passage: that which *David* said to *Jonathan*, *As the Lord liueth, there is but one step betweene me and death, so fareth it many a time with the children of God*, but the Lord commeth in with vnlooked for deliuernace in their most desperate distresse, which not onely reliueth them for the present, but doth confirme them for the time to come. *We received* saith the Apostle) *the sentence of death in our selues, because we should not trust in our selues, but in God, who raiseth the dead, who deliuered vs from so great a death, and doth deliuer vs in whom we trust that he will deliuer vs.*

The third is *Persecution*. The word *σωργα*, signifieth that sort of affliction, by which the children of God are persecuted and chased from one place to another: the World hath neuer thought them worthy of a roome among them, and therefore haue they been forced to liue in caues, and Dens, and Wildernesses: but our comfort is, that the Lord hath alwayes shewed himselfe most familiar with his children, when the world hath been most hard vnto them, *Jacob* is banished from his fathers house by the crueltie of *Esau*, and his heavenly father received him into his house, comforting him by such a familiar reuelation of his presence, as hee neuer had felt before, so long as hee dwelt at home: & *John* being banished by *Domitian* into *Patmos*, found also the Lord revealing himselfe vnto him more familiarly than he had done before. What part of the World is

is there, vwherein Tyrants can banish the children of God from accessse to their comforter ? they know that in their owne house they are strangers, as *Abraham* was in *Canaan*, the land of his inheritance , and therefore can bee the better content , as strangers to liue in any other part of the world. *Basil* being threatened by *Modestus* the Deputy of the Emperor, vwith banishment, *Nihil* (*inquit*) *horum quae dixisti timeo*, I feare none of these things whereof thou haft spoken, *Nihil possidens ab exilio metu liber sum, unum hominum cognoscens esse patriam paradisum*, *Omnem autem terram communem appetimus nature exilium*, Possessing nothing, I am free from the feare of banishment, knowing that *Paradise* is the onely countrey of men , and the whole earth is a common place of banishment to vs all.

The fourth is *famine*, which of it one nature is one of the plagues of God, but lesse then his other ordinary plagues of the sword & pestilence: therfore the Lord who best knowes the waight of his owne rods , accounts three daies of pestilence , three moneths of the sword , and thee yeeres of famine equiualent. Many wayes hath the Lord ; by which he bringeth famine vpon a people: for sometime hee maketh the heauen aboue as *brasse*: and the earth beneath as *iron*; so that albeit men labour and sow , yet they receiue no enteas: sometime againe hee giues in due season the first and latter raine , so that the earth renders abundaunce , but the Lord by blasting windes , or by the Caterpiller , Canker-worme, and *Grasse-hopper* doth consume them, who come out as exacters and officers sent from *GOD* to poind men in their goode, because with them they would not honoure the Lord : which I marke by the way , that those vniuaturall men , who de what they can to encrease famine in the land, may know they are but Caterpillers, scourges and rods of the wrath of God, or as *Basil* calleth them, *Meratores humanarum calamitatum*, making their priuate gaine a common calamity , and vng that as a benefit to them-selues, which God hath threatened as a plague to the people; assuredly

*Nazian, de vita
Basil.*

⁴
Famine is one
of Gods ordi-
nary plagues,
and with it ap-
so the godly
are tryed.

Levit. 26. 19.

Deut. 31. 14.

Miserable are
they whose
gaine is to en-
crease famine,
they are Ca-
terpillers in
the Lord.
*Basil ser. 1. in
Amar.*

assuredly, vntesse they repent, the Lord shall cast them at length into the fire, as the rods of his wrath.

The Lord, who changed the Serpent into a flourishing rod, hath changed cutted famine into a blessed croſſe to his children.

Mat. 4.3.

Prov. 30.8.

How the Lord prouides in famine for his children.

But we are to know, that famine (which in it owne nature is a curse and plague of God) to the godly is changed: the Lord who made the bitter waters of *Marah* sweet, and turned a biting Serpent into a flourishing rod, hath changed the nature of all those euils which sinne hath brought vpon vs, now they work for our good, and are become like Waspes wanting stinges, profitable to waken vs and exercise our faith, but not able to separate vs from the loue of God. Among those, Famine is a great temptation. Nature being impatient of the want of necessaries; and therefore, Sathan, who picks out of the time and place of temptations, as may be most for his vantage, tempted our blessed Sauiour when he began to waxe hungry. It is a rare grace in want to prayse the Lord, and trust in his Fatherly prouidence. *Salomon* never felt it, yet he knew it was a rare temptation, therefore hee prayed that the Lord would neither giue him pouertie nor riches, least the one make him full, and cause him to deny God, and the other should cause him to steale, and take the name of God in vaine: yet no extremity of this temptation can separate them from the loue of God; for either in their greatest necessities the Lord marauilously prouides for them, or else strengthens them with patience and inward comfort to sustaine it.

For sometime the earth hath beene as Iron, but the Heauens must minister food to Gods people; as in that barren wildernesſe wherein Israel sojourned, the earth yelded no fruit, but the Heauens rained downe Manna and Quailes: and sometime the Heauens haue beeene as brasie, yet in the earth hath the Lord prouided nourishment, as he did by the Rauens and the Widdow of *Sarepta* for *Elijah*: and if otherwise it please the Lord, by famine, to inflict death vpon his children, then he strengthens their spirits with the bread of life, and comforts their hearts with his *Manna*, so that they can say to Worldlings, as our Sauiour said to his Disciples,

I have bread to eat that yee know not of: and so no famine can separate them from the loue of God.

Nakednesse.) This is also a great temptation, partly for the shame, and partly for the decay of naturall life, which follows it. Before the Lewes crucified Christ, they stripped him naked of his garments. *Ba. 7* makes mention of certe Martyr, who being stripped naked, were put forth in the night to be pinched with cold, and afterward burnt with fire in the day. Of these it is evident that nakednesse is one of those temptations whereby Sathan seekes to trouble our Faith and patience: but he who hath put on the Lord Iesus for a garment, neither shame nor losse of naturall life, procured by nakednesse, can separate him from the loue of God.

Where wee may perceiue how different the dispositions of the Christiian and the Worlдинg are. The men of this Worlđe esteem nakednesse their shame, and place a great part of their glory in gorgeous garments; and no maruell, *Quia de proprio non habent decorum, necesse est ut aliunde mendicent*: for hauing no glory of their owne they must borrow glory from others, from the Beasts of the earth they borrow skins and wool: from the Fowles of Heauen they borrow feathers: from the Wormes they borrow silke: from the Earth siluer and gold: from the Waters pearles: and of these doth man make vp his begged glory, whose glory in the beginning was to be clad in the Image of God: but what is it? *Decor qui cum veste induitur, ut cum uestis depositur, uestis est non uestit*: that beautie which is put on and put off with the garment, is not the beautie of the person, but of the garment.

Yet are these but *licite quodammodo insanie*, if they be compared with the madnesse of others, who alter by artifice the shape & colour of the countenance which God hath giuen them. *Manus Deo inferunt, cū nullud quod formauit reformare conantur*: for they put hands at it were into God, while they strive to performe that which God hath permited. *Nesciētes quia opus Dei est omne quod nascitur diabolis*

quod

Iobe 4.32.

5.
Christians tri-
ed also with
Nakednesse.

The begged
glory of world-
lings is in their
apparell.

*Bern. in cant.
serm. 41.*

*Ber. ad Soph.
Virg. Epist. 13.*

Under pre-
tence of hiding
their naked-
nes, they shew
forth their
nakednes.
*Cypri tract. 2. de
habit. virg.*

Cyr. cantic. 4.

Norian. sent.

Heb. 11. 37.
Act. 12. 21.

Crosses should
not be assum'd
by our selues,
but patiently
borne when
God layes
them on.

False prophets
ware rough
garments to
deceive, so
they did of
old, and so
they doe still.

quod non natura. I know they excuse their fact with the couerings of concelines and necessity, but *prætextu regendo turpitudinis in maiorem turpitudinem incident:* for, worldlings are never so naked, as when they are best apparell'd. As for men truly godly, they will thinke shame of wickednes, but not of nakednesse: *Improbura vocari te pudet, non pauperem aut ignoblem:* blinde Egyptians may account Sheepe-keepers abomination, but true Israelites will thinke shame to be profane, but no man to be poore: those godly ones in the Wildernesse clad with Sheepe's skins and Goates skins, were more honorable in the eyes of God, than *Herod* in his royll Robe of shining siluer, glancing the more brightly by the shining of the Sun vpon it, if wee will credit *Josephus*. But what of all this? our vnwillingesse to want superfluity of apparell, argues that we are euill prepared to endure nakednesse for Christ's sake.

Againe, wee learne here, that seeing nakednesse is one of those crosses whereby the Lord tries the faith and patience of his children, and that then it is time for vs to endure a croſſe, when God layes it vpon vs, it cannot be good religion to impone it to our selues, where God layes it not vpon vs. It is a hard thing to keepe mediocrity not to be either too remisse in religion, or too superstitious. Wil-worſhip, what euer shew of godliness it hath in the eyes of men is but abominable idolatry in the eyes of God; and wee are not to place true religion in those things which he hath not required: the false Prophets ware a rough garment, but it was to deceive: the Priests of *Baal* spared not to launce their owne flesh, but it is rejected of God as blinde zeale: to walke bare-footed, or weare a garment of haire without linnen or wooll next the skinne: to carry on our head a *Franciscanes* hood, and at laſt to be buried in it: If these things haue in them ſuch holinesſe as they pretend, is it not a maruell their holy Father the Pope is not careful to make himſelfe more holy, by changing his triple Crowne with a *Franciscans* hood? that his Cardinals are ſo incōſiderate,

as

as to purchase by so excessive prices a Cardinals hat, the haire garment being better cheape, and much more meritorious of eternall life?

Perils.) The life of a Christian is full of perils, every place vnto him is a *palaſſia*: in the ſea, in the land, in the City, in the Wildernesſe, goe where he will, he ſhall encounter with perils. There are ſo many probationes of our Faith and Patience, of Gods truth and prouidence. Our preſeruation de‐pends on our protector, even the Watchman of Israel, who neither flumbers nor ſleepes. As a Father hath compassion on his Children, ſo hath the Lord on them who ſcarre him: and we know that a naturall Father doth never looke more pitifully vpon his Child, than when he ſees him in greatest danger, and ſhall we expect leſſe kindneſſe from our heauenly Father? The men of this world when they ſend out their ſeruants in comiſſion, goe not with them themſelues, know not their danger, and are not able to preſerue them; but the Lord our God when he ſends out his ſeruants, foreſees the perill, and goes with them to preſerue them: *Fee‐re not, for when thou paſſeſt thorow the water I will be with thee, and thorow the floods, that they doe not overflow thee.* The more perils we fall into, the more expeſience haue wee of Gods louing preſeruing vs; for the which wee may ſay, Perils may well make vs grow in the ſeafe of the loue of God, but cannot ſeparate vs from him.

Sword.) This is the laſt, and by it the Apostle expreſſes any kind of violent death; for vnto theſe alſo the ſeruants of God and his beſt beloved Children haue beene ſubjeſt euer from the beginning. The Apostle glories that no kind of death can ſeparate vs from Christ; yea, as he ſaith in another place, it conioynes vs more nearely vnto him: as *Ne‐buchadnezzars fire looſed the bonds of the three children, but hurt not their bodies: ſo death inflicted by man may looſe our bodily bonds, but cannot hurt our ſoules. Non ſunt timenda ſpirituſi, que fuunt in carne, que extranos eſt quaſi veſtimentum:* Let not our ſpirit feare thoſe things which

6.
The Christian
in every place
ſubjeſt to pe‐
riſls.

2. *Cor. 11, 16.*
Comforſe for
the Christian
in all perils.

Eſay 43, 2.

7.
The Christian
ſubjeſt alſo to
violent death.

Dan. 3, 25.

which are done in the flesh, which is as a garment without vs. Thus we see how no kind of crosse can separate vs from the loue of God.

VERSE 36.

As it is written, For thy sake are we killed all the day long: we are counted as sheepe for the slaughter.

That the Christian is subiect to these crosses hee proues by the testimonie of holy Scripture.

Worshippers of God, howsoever disioyned in time or place yet are of one communion.
Psal.44.32.

THe nature of man doth greatly abhorre the crosse, and therefore the Apostle here, is the more abundant in furnishing vs with comforts against it, glorying in this, that no crosse can separate vs from Christ; a comfort exceeding great indeed: for seeing wee know that the Lords loue toward vs is inchangeable, hauing his fauour, which is better than life, what other losse should wee regard or make moane for? Now because hee hath made an enumeration of sundry sorts of crosses, he proues here by a testimonie of Scripture, that it is the lot of Gods children to be subiect unto them: for seeing they are not exempted from the greatest, which is to be slaine by the sword, why shall wee promise to our selues any immunitie from the smallest?

The testimonie is taken out of the 44. Psalme, wherein the Church of God, being heauily afflicted, as some thinke, vnder *Antiochus*, complaining to God of her heavy trouble, that albeit they had not fallen away from the pure worship of his name, nor lifted vp their hands to a strange God, yet they were counted as sheepe for the slaughter: and this testimonie the Apostle applyes to the estate of the Church in his time: wherein the Apostle will teach vs that howsoever the true worshippers of God liue in sundry times and ages, yet they are of one communion, maintaining all one cause: therefore the Apostle vseth that which is spoken of the afflicted Church of the Iewes: as competent to afflicted Christians.

As it is written.) Albeit the Apostles had their immediate calling from God, & spake & wrought nothing of private motion, but by diuine inspiration yet is it their custom to confirme their doctrine by testimonies of the Prophets. This harmony among the Writers of holy Scripture is no small confirmation of our Faith, that they who never saw one another in the face, yet all together agree to breath out one truth. As the Cherubins stretch their wings one to another, so the Prophets and Apostles reach their testimonies one to another; and as the Mariners in *Peters* ship, having a greater draught than they were able to hale in beckned to their companions to help them: so doe the Apostles call on the Prophets, and require their helpe for confirmation of the truth of God, that the more may bee converted by them. And their fact stands for a rule, to teach vs that what euer calling men pretend, they should confirme their doctrine by that which is written: a necessary ground to be holden in these dayes, wherein the name of the Church is abused to impugne the truth of the Church. The Apostles after the example of their Master, confirmed their doctrine by Scripture. *S. Paul* was content that the *Boreans* should try his doctrine by the Scripture: what pertnessesse then is it, that the Doctors of the Romish Church challenge to them selues this singular exemption, as not to be iudged by the word, as though they themselues & not that which is written should bee the warrant of their doctrine, and all men were bound to beleue them *fide implicita*.

Againe, we are to marke here, how that one place of holy Scripture doth interpret, and confirme another. *Moses* layes a ground to the Prophets, the Prophets expound them and deliuer them clearer to the Apostles, the Apostles build vpon them a plaine and perfect doctrine, for the edification of Christ's mysticall body. The two Testaments are as the two lips of the mouth of God, by which hee hath breathed out to vs his mind concerning his worship & our saluation. And it is to be marked, that out of these bookees

A pleasant
harmony a-
mong the wri-
ters of holy
Scripture.

Ezech. 1.11.

Lukes 5.7.

Every Ecclesi-
astique tea-
cher is bound
to confirme his
doctrine by
Scripture.

Acts 17.11.

No Bookes be-
twene Mala-
chie and Mat-
thew to be re-
ceaved for Ca-
nonical Scrip-
ture.

Mal.3.1.

Three things
observed in
this testimony.The causes for
which God
sends affliction
should be mar-
ked.Afflictions laid
on for sin past,
are medicinall
restoratiuies.Psal.81.12.
Hos.2.6.

which the Primitiue Church of olde , and the reformed Church now, hath esteemed *Apocrypha* , neither Iesu our Lord, nor any of his Apostles haue brought out any testimonie for confirmation of doctrine , and therefore those Bookes interceted betweene *Malachie* and *Matthew* are to be rejected , as an vncouth breath. *Malachie* endeth the olde Testament , with a promise of the comming of the Angell, even the new *Elijah* , who should goe before the face of our Lord to prepare his way, *John* the Baptist ; and *Matthew* begins the new Testament , with a narration of the accomplishment of that Prophesie; but betweene these two the ho' y Ghost employed no Pen-man of the holy Oracles.

For thy sake.) In the testimony wee haue three things : first, the greatnesse of the affliction of a Christian, when hee saith, *We are slaine*, subiect not onely to smaller crosses, but to the greatest : secondly, the continuance of their affliction, *All the day long*; that is; not in one age, but in all ages of the World it hath beeene our lot : thirdly, the cause of their suffering *for thy sake*.

It is necessary for our comfort, that we marke the fountaine, and from whence affliction proceeds to the godly , for the ignorance thereof makes many to erre , with the friends of *Job*, and judge wrong of the godly , as if they were stricken alway for their sins, when indeed they are not; we are therefore to know that sometime affliction comes to the godly for sinne past , sometime for sinne to come; sometime neither for sinne past, nor sinne to come , but that the works of God may be made manifest.

The first way afflictions to them whom the Lord loueth are medicinall restoratiuies, by which they are wakened to recover their health by repentance for those sinnes, through which they haue become spiritually diseased: for howsoeuer the Lord giues loose relnes to the children of wrath, & deliuers them vp to their own hearts desire, yet will he hedge in with thornes the wayes of those whom hee purposeth to saue,

saue, and will awaken them by some sharpe rod or other, whē he seeth the sleeping in security: so taught he *Miriam* by Leprosie to leaue her murrning; so wakened he *Jonas* out of his sleepe by casting him into the Sea; he cured *Za- chary* of infidelitie by striking him with dumbnesse: he deliuered *Saul* from his euill course by blindnesse: blessed is the man whom the Lord this way correcteth.

Sometime againe, the Lord sends affliction, as preseruatiues to his children, to keepe them from sinne, whereunto he seeth of their weaknesse they are ready to fall, if they be not preuented: and so hee sent an angell of Satan to buffet *Saul*, not for any sinne hee had done, but for a sinne that he might doe, lest he shoulde haue beeene exalted out of measure.

And sometime the Lord layth on affliction, neither to correct sinnes past, nor to preuent sinnes to come, but that the works of God may be made manifest, which our Sauour plainly teacheth vs, when being demanded concerning him that was borne blinde, whether it was for his owne sinnes, or the sinnes of his Parents: answereit was for neither of them, but that *the workes of God might be made manifest in him*. And these workes of God manifested by affliction are of two sorts, for not onely his maruailous power and constant truth in preseruing and deliuering his owne Church in all troubles against the power, falsehood, and malice of the world, are manifested that all men may see, it is not by the arme of man, but by the power of God, that his Church is continued vpon earth: but likwise these manifold graces of God, wrought secretly by his holy Spirit in the hearts of his Children, are made manifest to the World; such is their constant faith, their invincible loue toward God, their patience in the hardest sort of crosses. And vnto these kinds of afflictions do we referre that whiche here is spoken.

These afflictions, which are for Gods sake, require these two things, comprised by the Apostle in these words. *Faith*

Afflictions laid
on to preuent
sin to come, are
wholesome
preseruatiues.
1. Cor. 13. 7.

But every af-
fliction is not
laid on the
godly for sin.

John 9. 3.!

1 Tim. 1.19.
Two things
required in
those afflictions
which are
suffered for
Gods sake.

1 Pet. 4.15.
cyprian de
duplici mort.

That Gods
Martyrs may
beknowne
from Sathanas
Martyrs.

Aug 1.1.con.
Parmen. Epis.
cap.8 & 9.

It is common
to all Christians
to suffer with Christ,
not to suffer
for him.

Heb.10.34.

and a good conscience, that is, a good Religion and good
conuerstation: though thy life be so good, that it be vng
proueable in the eyes of man, yet if thou bee not found in
the faith, thy suffering is not suffering for Gods cause; and
albeit the Religion thou professest be good, if thy conuer
station be euill, though thou wouldest give thy body to bee
burnt for Religion, yet shall not thy suffering bee suffering
for Christis cause. *Let none of you suffer as euill doers, but if
any man suffer as a Christian, let him not be ashamed. Non
supplicium facit martyrem, sed causa:* It is not the croſſe
makes the Martyr, but the cause.

There hath beeene no Heretie so grosse, but some men
haue beeene bold to dye for it; which is not Christian fortitude,
but miserable hardnesse of heart. As the Lord Iesuſ hath his Apostles and Martyrs, so Sathan hath his false Ap
otle and Martyrs. *Martyres Satanaica virtutis:* and therefore
wee will conclude with *Augustine*, *Non est ex passio
one certa iustitia*, it is not suffering that makes sure a cause
to bee righteous: *Sed ex iustitia gloriosa passio*, but it is
righteousnesse which makes suffering glorious.

For thy sake.) It is common to all the godly to suffer with
Christ, as yee heard before: but to suffer for Christ is not a
honour communicated to them all, the rarer that it is, the
more heartily should wee welcome it when God sends it.
The Apostle reioyced in the bonds wherewith hee was
bound for Christis cause: the golden chains of earthly Amb
assadors are nothing so honorable as chaines of Iron
which are worne for Christis cause. The Emperour Con
stantine honoured all the Fathers of the Councell of Nice,
but made most of those vwho had suffered for the cause of
Christ; as in particular; hee kissed the hole of *Paphnutius*
eye, vwhich had been put out in time of trouble for Christis
sake, yct did hee reuerence it as the most honourable and
precious part of his body. no face so beautifull as that vwhich
is deformed; no man so rich as vwho hath sustained spo
ilation of his goods, if it be for Christis sake; neither is any
death

death so glorious, as that which is sustained for his cause: *Sic enim beati qui moriuntur in Domino, multo magis qui pro Domino;* for if they be blessed which dye in the Lord, much more blessed are they who dye for the Lord.

But now because no Christian is persecuted without some cause alledged against him by his persecutors, and that also in every trouble his owne-conscience faith, that he hath most iustly deserved it; how can hee haue this comfort that he suffers for Christs sake? The first is easilly answered, if we put a difference betweene the pretended, and the true cause for which the wicked doe persecute vs. If *Haman* beare malice to *Mordecay*, for his sake he will forge a crime against all the people of the Iewes: If *Amazia* can couer his hatred against *Amos*, by pretending that *Amos* hath conspired against the King: If the Princes of *Darius* enuie *Daniels* preserment, they can declare him as a rebell to the Kings proclamation: If *Jeremy* exhort the Iewes to goe out to the King of Babell, hee shall be accused as a confederate with the Chaldeans. It is a commoun stragem of Sathan's, to staine the glory of Gods children in their sufferings, with false pretended crimes: *Ut qui conscientia sua luce clarescant, falsis rumoribus sordidentur,* that they who are cleared by the light of their owne conscience, may be defiled with false reports. *Sed benefici consciens non debet falsis moneri, nec putare plus esse poteris in alieno conuictio, quam in suo testimonio,* but he who hath a good conscience, ought not to bee moued with false things, nor to thinke there is more waight in any other mans traducing, then in his owne testimony, Our comfort doth stand sure, if we can say with *David*; *They hate me without a cause.* And againe, *They are gathered together against me, not for mine offence, not for my sinne, O Lord.*

As for the other, the accusation of our Conscience in trouble, charging vs with sins which no man can lay to our charge, if we will distinguish betweene the quarrell which conscience hath against vs, and that wherewith the wicked

How causes
iaily pretended
by the wicked
take not from
the Christian
this comfort,
that he suffers
for Gods sake.

Psal. 96.4.
Psal. 59.3.
In suffering,
we must distin-
guish between
that which
men and our
owneconsci-
ence layes to
our charge.

doe charge vs, it shall be manifest that the cause of our persecution, is our disagreement with them in an euill course, and not any sinne committed by vs against God, and so shall our comfort still remaine that wee are sufferers for Christ's sake.

Wee are killed.) How farre forth this killing extends, our Sauiour doth teach vs, when he sayes, they are able to kill the body and doe no more. *Qui pro Christo moriuntur aliquid mortis accipiant, ne tota contingat:* they may cast down this earthly tabernacle, but cannot hurt the man of God.

But here it is enquired, seeing these godly ones were a-hue when they sent up this complaint vnto God, how is it said, they were fl iue? To this I answere, that two manner of waies are the godly partakers of Christ's afflictions, euen when they are not troubled in their owne persons: first, by sympathie with others that are troubled: for as the head of the mysticall body accounts himselfe persecuted, when his members are persecuted: so among the lively members thereof, the griefe and trouble of one, is the griefe and trouble of the rest. If we mourne with them that mourne, and remember them who are in bonds, as if we were in bonds with them, we are partakers of their sufferings: but now the want of this compassion in many, who resting in their iuory beds, sorrow not for Ioseps affliction, proues them to be but dead and rotten members.

Secondly, we communicate with the afflictions of our brethren, when in our affliction we are ready to suffer with them, if so it would please the Lord to employ vs: as they are Martyrs in action, so will the Lord accept the others as Martyrs in affliction: *Dens enim non estimat quemquam ex eventu rerum, sed ex affectu:* for God esteemes not one by the event of things but by their affliction: *Non fraudabitur Martyris gloria per quem non fletis quo minus Martyrum peregerit:* hee shall not be defrauded of the glory of martyrdome, in whose default it was not that he accomplished his Martyrdome: therefore, *Agnila & Priscilla* are

Death cannot
hurt the man
of God.

Mat. 10. 28.

Aug. de init.

D. i. li. 13. cap 8.

A godly man
not troubled
in his owne
person, is part-
aker of Christ
his affliction
by sympathie.

Rom. 12. 15.
Heb. 13. 3.

Amos 6. 6.

All true Chri-
stians are Mar-
tyrs in affliction.

Cyp. ad dux. Mar.
How their ready
will is ac-
cepted as a
deed, is decla-
red in the ex-
ample of Aqui-
la and Priscilla.

Rom.16.4.

are commended that for the Apostles life they had laid downe their owne neckes; their good will being being reckoned vnto them for a deed. But as *Jacob* hazarded some of his family in the hands of *Esau* before others: soe the Lord sends out some of his seruants to trouble before others: for the Lord is not so prodigall of the liues of his childeyn, that at one time he will hauock them all in the hands of the wicked though he send some out to the triall, he will reserue others to be as it were the seed of the Gospell.

All the day long.) If wee apply this testimony to the whole Church, then this day shall be the whole course of time from the beginning to the end thereof. Early in the morning *Cain* began to persecute his brother, & euer since, bloody persecutors in all ages haue followed this way, but among them all, the perlecutors of this last age, which is the euening, are most miserable: for all the blood shed since the dayes of *Abel* shall light vpon them. As in a good course, his praise is greatest who is foremost, so in an euill course, his iudgement shall be the greatest, who comes hindmost, because hee subscribes to the wickednesse of all those who haue gone before him.

But if otherwise we apply this testimony to every Christian, then this day must bee called the whole time of our life, from our birth to our death, warning vs, that in no age of our lite we should promise to our selues immunitie from affliction: yet our comfort is, that the time of our trouble is here called a day; and in the *Reuelation*, the houre of tentation, because it is but short. That rebuke which our Saviour gaue his Disciples when they were sleeping in the garden, *Could yee not watch with me on houre?* may serue as a checke vnto vs when wee faint in tentation; Could ye not suffer with me one houre? Againe seeing our trouble is short, let vs not in it limit the Holy one of Israel, to prescribe to the Lord the time of our deliuerance. O how may wee bee ashamed of our impatience in trouble, when wee looke to *Noah*, who entring into the Arke at the Lords commandement,

Persecutors in this last age are most miserable.

The whole time of our life is but a day of suffering.

Reuel.3.10.
Or an houre of tentation,
Mat.26.40.
With what patience wee should endure in suffering, referring the time of our deliuerance to the Lord.

Mat 2.13.

Worldlings esteeme Christians but vile persons, and what comfort we haue againt their contempt.

Mat.26.15.
1 Cor.4.13.

In what respects whicked men account the godly as sheep.

ment, after hee had tarryed a whole yeere in it, yet sought not to come out till the Lord commanded him. And *Joseph*, the nourcng Father of our Lord Iesu, when the Angell commanded him to goe to Egypt, and said further to him, *Tarry there till I tell thee*; though *Joseph* knew not when should come out of Egypt, the place of banishment, yet referring the time to the Lord, he yeelded himselfe obedient to the holy commandement. The Lord worke in vs the like obedience of Faith.

And are counted,) This is added by way of amplification, we are not only flaine, but flaine as if we were slanes nothing worth. Wicked men account the godly little worth, and therefore doe handle them in a vile manner: but shall wee for that be discouraged? No, the Prince of our saluation was esteemed among men no moreworth then thirty pieces of siluer, and that for our sake: shall wee then thinke euill, for his sake, to be counted lesse then the dung or clay wherepon we tread? The Lord giue vs true humility, that wee may be content to be despised of men, that wee may be approued of our God; hee onely hath the ballance in his hand, what euer waight worldlings haue in the eyes of men, when the Lord begins to weigh them, as he did *Balaſar*, no honour, no riches, no kingdome, shall helpe them to hold out waight.

As sheepe for the slaughter,) Wicked men account the godly slaughter-sheepe, because they thinke nothing is lost, when they are taken out of the way; yea, also they reap e a benefit thereby. A prooſe whereof we may ſee in the Primitive Church: for when Famine, Pestilence, and ſuch like calamities were inflicted by GOD vpon the Empire, for the contempt of his Gofpel, the caufe thereof was ſtil imputed by men to the Christians, & therefore they were perſecuted to death with no leſſe opinion, then that the putting them out of the way, was to put the plagues of God from the whole Empire; yet did they not this way remedy the wrath due to their ſins, but procured thereby either dou-

ble stripes to themselves, or then were handled in the patience of God, like vnto Oxen fed for the slaughter.

And here it shall not be vnprofitable to oppone the iudgement of the Lord concerning his Children, to the judgement of men. The Lord also compares his little ones to sheepe, but vpon plaine contrary respects to those which the world hath: first, for their innocencie & simplicitie, they are not like other beasts, that haue either teeth in their head, pawes in their feet, or poyson in their bowels, to powre out when they are offended: secondly, for their patience, where as other beasts being beaten, vtterly vrulynge & rowting vcyces, they are dumbe before the shearers, yea, and being injured, they are farre from revenging. The sheepe of Christ (saith Cyprian) haue not the bloody teeth of Wolues; crueltie is an argument of bastarde religion; and thirdly, for their vtilite, for they doe not onely giue their milke, but their wooll and skin to the vse of man: teaching vs how profitable wee should be to our brethren; but alas, the great number of them, who being void of innocencie, wise to doe euill, void of patience, not acquainted with the yoke, void of Charitie, being like that barren tree, which had no fruit to giue to Christ in his hunger; evidently declares, how that many in this age, howsoeuer esteemed among men, yet are not accounted of God the sheepe of Christ.

How God also compares his children to sheepe, but in farre contrarie respects.

1

2

Cyprian de simp.
pral.

3

VIE R S E 37.

Nenerthelesse, in all these things we are more then conquerours, through him that loued vs.

AND here the Apostle doth now subioyne a negatiue answere to his former interrogations, with an amplification: these things whereof I haue spoken, are so far from being able to seperate vs from the loue of God, that by the contrary, in them all wee are more then conquerors, that is, victors out of all doubt.

In

The Christian
compared to a
rocke in the
Sea.

In death Chris-
tians are con-
querours.

A Christian is
not a single
man, standing
by himselfe,
but a man in-
corporate in
Christ.

In all these things.) Then yee may perceiue, that vnto all those crostes enumerated before, the Christian man is subiect: he is not vnproperly compared to a rocke in the Sea, which being beaten on every side with waues, raised by the windc, yet stands vnmoueable, vnbrokenit selfe, brakes them that assault it.

Againe, yee see that the Apostle, who speaking of the estate of Christians vpon earth, said before, *Wee are slaine all the day long*, saith now, *Wee are more then Conquerors*: strange it is, that hee who is slaine, should be a Conqueror; but so it is, the Christian battaile euery way is marueilous, partly because it is foughten within and against himselfe, and partly because then he is a Conquerour, when he seemes to be vanquished, being the member of that head who obtained greatest victory, when hee suffered most shamefull death.

Through him that loued vs.) The Apostle doth so giue comfort to the Christian, that hee reserues the glory vnto the Lord, the strength whereby wee preuaile, is from him that loued vs, not from our selues. It is very comfortable to consider, that a Christian is not a man standing or liuing by himselfe, he hath his being in Christ; as long as there is life in him we cannot die: it is true that sometime being deserted and left to our selues, we fall away for a time: we may see in *Peter*, who at the voice of a Damsell denied the

Lord Jesus; and this is to teach vs that the prayse
of our standing, perseuering, and ouer-
comming pertaines to the
Lord.

VERSE 38.

For am perswaded , that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come.

39. *Nor height, nor any other creature, &c.*

 He Apostle continuing in his triumph, mounts to an higher sort of enemies, and he also proclaims defiance to them , affirming that *neither death, nor life, nor Angels, nor things present, nor things to come, nor any other creature whatsoever, if any other be, are able to seperate vs from the loue of God.*

Of the which we haue first to learne, that a Christian man in this life may be perswaded of his saluation, neither is it to be accounted presumption, for as much as in so doing, he leanes not vpon himselfe , but vpon the word and promise of God , which the Lord hath confirmed by an oath , that he may make sure to the heires of promise the stabilitie of his counsell. Where, if the aduersary obiect, that the word of the Lord out of all doubt is true , and that they who beleeue and repent, shall be saued, but every one who saith he beleeues doth not beleeue and so cannot bee perswaded of his saluation? To this I answere , that hee who repents vnfainedly and beleeues , knowes as certainly that hee hath repentance and faith , as he who hath in his hand a iewell, knoweth that he hath it ; and therefore may conclude with himselfe, that the promises of saluation , made to the penitent beleeuers, belong vnto him: for albeit it bee true, there be many in the Church like vnto those fise foolish Virgins, who suppose they haue that which they shall not bee found to haue in the end yet is there no reason to conclude , that because some are deceived , all are deceived; because some thinke they haue faith and haue it not, therefore none can be sure that they haue faith.

Out of all doubt , where the Lord Iesuſ dwelleth by his Spirit , hee makes himselfe knowne to them in whom hee dwel-

A Christian
may be assured
of his saluation
in this life ,
contrary to
the doctrine
of Papists.

This is proued from the nature of the holy spirit whom the Christian hath receiued.
2.Cor.13.5.

Rom.8.16.
2.Cor.1.22.

Comfort for the godly, when they can-
not finde this assurance.

Mat 9.24.

A good reli-
on may haue
doubting, but
it is an euill re-
ligion which
leaues men in
doubt.
Seff.6. can.15.

dwellleth, according to that, *Know you not that Christ is in you, except you be reprobates?* and these names giuen to the holy Spirit of Adoption, doth also confirme the same truth; for he is called *the Seale, the Witnesse, and earnest penny of God;* which names he receiues from his effects and operations, which he works in them to whom he is giuen: either therfore must the aduersary say, that there are none to whom the spirit is giuen, or they must grant, that they to whom he is giuen are sure: the first they will not affirme, the second they cannot with reason deny; for what is this to say that a man hath the Seale, the Witnesse, & the Earneſt of God giuen to confirme the promise of God, and yet all these doe not make him who hath them, ſure of ſaluation?

But here, leſt that which I haue ſaid, discourage them who are of vveake conſciences, let them know that this aſſurance of ſaluation doth not alway continue with the chriſtian in a like meaſure: for here vve doe ſo beleue, that vve want not our owne vnbeliefe; and albeit our faith when it is in the full ſtrength ouercomes all doubting, yet is it often-times ſo weake, that it is againe diſquieted with doubting, for which if we pray iſtantly with the father of that child, *Lord I beleue, but helpe my vnbeliefe,* vve may be ſure at length *Faſh ſhall cuercome:* and thus farre teach vve concerning the aſſurance which the Chriſtian man hath of his ſaluation.

But as for that Religion which teacheth doubtings, and pronounceſt them accuſed who hold that a man may bee aſſured of ſaluation, vve accuſe it, as a doctrine enemy to Faith and ſaluation; ſuch as is the doctrine of the counſell of Trent; *Si quis dixerit hominem renatus in teneri ex fide ad credendum, se certe esse ex numero predestinatus, anathema sit.* It is ſtrange to ſee, that where they teach a man is able to fulfill the vwhole law of God, and by his workes to merit eternall life, they accuſe him if hee ſay hee is ſure to bee ſaued: ſo diſtinctly doth one point of their false doctrine impugne another; But indeede it is no meruaile, if their

Reli-

Religion can yeeld no comfort nor certainty of saluation to the wearie conscience, because they draw men from off the foundation of Iesus Christ, in whom onely it is promised that vve shall finde rest to our soules, and would make vs to leane vpon rotten foundations, such as the merit of Masses the vertue of our works and humane satisfaction; and because all these cannot yet satise the doubting consciences of men, they suspend them with a vaine hope of greater comfort which they shall find in their forged and comfortlesse Purgatory: thus do they hold the poore people comfortlesse both in life and death. But as for vs, wee will abide on the rocke, renouncing all purgation, but the purgation of his bloud; vvee vwill content our selues vwith Iesus Christ, in whom the Father is well pleased, that in him wee may finde rest to our soules, vvhich neither in our selues, nor in any other creature shall wee euer bee able to finde. Let them call it presumption. *Non arrogans est, sed fides praedicare quod accepisti, non superbia est, sed deuorse,* it is not presumption, but Faith: or otherwise, if vvee say vnto him who hath begotten vs by the lauer of Regeneration, *Pater, bona presumptio est,* Father, this (saith *Augustine*) is a good presumption. And to the same effect said *Bernard*, *Propter hoc data sunt signa quedam manifesta salutis, ut indubitate sit cum esse de numero Electorum, in quo ea signa permaneint,* This is the truth of God; agreeable to Scripture & ancient Fathers which we do affirme, howeuer they doe accprise it.

I hat neither life. (By life vve are to understand the pleasures of this life, strong tentations indeed: for in the hearts of many they preuale against the loue of God: that vve may learne to despise them, and to counte vwith the Apostle, all things to be dung in regard of Iesus, let vs looke vnto those two things vvhich discouer vnto vs the vanitie of worldly pleasures: first they are most loathsome to them vwho haue them in greatest abundance, & are most admired of those who haue them not. A prooef of this vve haue in *Salomon*, who

Mat. 11. 29.
Why Papistrie
cannot make a
man sure of
saluation.

It is not pre-
sumption, but
faith to shew
what we haue
recieued.

Aug. ser. 28.

*Bernard in
Septuag.*

Vanitie of
worldly plea-
sures discon-
sidered.

¹
The abun-
dance of them
makes them
loathsome.

Ecclesiastes 2.10.

z
If they be continual they become painfull.

Remembrance
of death profit-
able to keepe
vs vncorrup-
ted with the
pleasures of
this life.

who wanted nothing delectable vnder the Sunne, yet by the very vse of them, he found the vanity of them, and was moued to abhorre them. It is farre otherwise with heauenly pleasures, the more we taste of them, the more we esteeme them, hungering still for more, wee cannot be satisfied with that which we haue gotten alreadie.

Secondly, worldly pleasures are of this nature, that if they be continued without intermission, they turne into paines, therefore is it, that those same things which now we choose for recreation, incontinently they become wearisome vnto vs, and wee cast them away; so that it is not so much by themselves, as by the change of them that wee are delighted, *Sola viciſſitudine recreamur*: being weary of walking, we refresh our selues with sitting; againe, being weary of sitting, we rise to refresh our selues with walking: and so fareth it with all the recreations of this life, being continual they become wearisome. So oft therefore as Satan by worldly pleasures would steale away our harts from the loue of God, let vs consider how vaine and small a pleasure it is which hee would giue vs, in respect of that vnspeakable ioy which he would take from vs.

Nor death.) by death wee vnderstand not onely death it selfe, but all those paines that goe before it, and terrors which accompany it. There was never life so pleasant, but it hath beene concluded by death: no life so pleasant, but the paſſes of death shall swallow vp all the pleasures thereof, As the seauen leane Kine deuoured the seauen fat, and the seauen yeares of famine consumed the fruit of seauen yeares of plentie: so shall the dolours and terrors of death eate vp all the pleasures and delectations of this wretched life. If wee suffer the pleasures of this life to bewitch vs, bee sure the terrors of death shall confound vs. It were therefore good that as *Joseph of Arimathea* had his Sepulcher in his Garden, so wee season all the pleasures of our life with remembrance of our death: This is *summa Philosophia*.

Yet

Yet our comfort is, that if vve liue in Christ, no terror of death can seperate vs from him; yea, death conioynes vs neerer to the Lord Iesus then vve were before: vve see oftentimes by experience that the Children of God haue so triuumphed in the very dolours of death, and reioyced in the sense of Gods loue, that they haue forgot all their bodily paines. As the top of mount Pisgah was to Moses the place of his death, and the first place wherein hee euer got a sight of Canaan; so shall death be to the Children of God, where vvee lay downe the sight of this world, there shall vvee take vp the sight of eternall life, vvhich shall never be taken from vs.

Nor Angels.) By Angels heere I understand not elect Angels, for they are not enemies to vs, but ministering spirits for our salvation; but reprobate Angels, for these names of Angels, Principalities, and Powers, are common both to good and euill Angels. And they are so called, partly from the power vvhich G O D hath lent them, and partly from the message wherein he imploys them: for sometime they are sent out as messengers of his vvrath to punish the wicked; and so an euill spirit vvas sent from the Lord to punish *Sam*: and sometimes to exercise the godly; and so an Angell of Sathan was sent to buffet the Apostle *Pau* for his humiliation: we are not exempted from their tempting, but prayed be G O D, vve are exempted from their tyranny and dominion. Their working, in regard of the wicked is *ways and means*, the efficacie of errore; for the L O R D hath giuen them vp into the hands, of Sathan; but their working in regard of the godly, is but *sepaq;us*, temptations. Alwaies seeing so long as wee liue wee must wrastle against so strong enemies, let vs watch and bee sober; let vs stand with the complete armour of God vpon vs.

Againe we mark here how that our estate in Christ is better than the estate of *Adam* by his first creation; for then an apostate Angell drew *Adam* to an apostacie also from God

but

Comfort for the godly against death.

Deut.34.1.

Reprobate Angels how they are Gods messengers and to what end.

1.Sam.16.14.

2.Cor.12.7.

Two sorts of Sathan's operations.
Eph.6.11.

In Christ wee are restored to a better estate, then that that *Adam* had in Paradise.

John 17.13.

How names of
power are gi-
uen to reprob-
ate Angels
Iude verfe 6.

Sathan bound
with three
chaines.

In our Christi-
an warfare our
greatest battel
is the last.

but now no Angell is able to seperate vs from the loue of God; the reason is , the Couenant which God made with **Adam**, was without a Mediator; he had the keeping of his owne salvation in his owne hand: but the couenant of grace with vs is bound vp in the Mediator Christ Jesus, to whom the Father hath committed vs, that hee might redeeme and saue vs; he hath taken vs into his hand, and none are able to take vs from him; our salvation depends not vpon our selues it is not in our keeping, but in his , and therefore it is most certaine.

Principalities nor powers.) These names are not to terrifie or affray vs, seeing , as I said , these reprobate Angels haue no power, but that which is lent and limited of God. Therefore Saint Jude saith, that *they are referred in chaines under darknesse*: and here for our comfort we are to consider, how there are two cheines wherewith they are bound and other two wherewith they are tormented : the first chaine that bindes them is their owne nature; the second is Gods prouidence : the first restraines them, that they cannot doe the euill which they would ; the second restraineth them , that they doe not the euill which they can. Sathan being a naturall creature , is bounded within the compas of nature , his insatiable malice would doe much more euill than by nature he is able to performe , for aboue or contrary to nature he can worke nothing : & againe many euills is he able to do by naturall meanes , which the prouidence of God permits him not to doe. The tormenting Chaines which are vpon him, are an euill conscience, and the wrath of God : for as hee growes in euill doing , so groweth his conscience worse and worse, and the wrath of God accordingly increaseth vpon him, with which two he is continually tormented.

Nor things present, nor things to come.) This is a great amplification of our suretie, that neither present euils inflicted vpon vs, nor any euil to come, can separate vs from the loue of

of God. And hereof vve are vvarned, that all our battailes are neither present or past, some of them are to come; let vs not waxe secure because of our fore-past victories. When *Israel* came out of *Egypt*, one Nation followed them to pursue them, but when they passed *Jordan*, seauen Nations came against them: sure it is, the hindmost battaile will bee the heauiest, and our last temptation greatest, the horror of Hell, the rottenesse of the grave, the conscience of sinnes past, the dolours of their present death, all standing vp at one time to impugne our faith, but shall not bee able to seperate vs from that loue of God vwherein stands our life.

Againe, vve are taught here, that Christians are sure of perseuerance, nothing to come can seperate vs from the loue of God: this is proued first from the nature of God, who is faithfull, and vwill confirme vs vnto the end, perfecting that which hee hath begunne in vs: secondly, from the nature of the seede vwhereof vve are begotten againe, for it is immortall. thirdly, from the nature of that life vwhich by that seed is communicated vnto vs, it is the life of Christ vwhich is not now any more subiect vnto death.

(Neither height, nor depth.) By these I vnderstand, Sathan hath two manner of vwayes by vwhich hee vrestles against men: some hee mounts on the chariot of presumptiō; others he casts downe into the deepe of desperation: by prosperitie hee puffes vp many, to make their fall the more shamefull, those tentations vwhich he vsed against our blessed Sauiour, doe vve thinke that he vwill spare them against other men? hee sets him vp vpon the pinacle of the Temple of purpose, if hee could, to haue throwne him dovnē: and againe, tooke him vp to the top of an high mountaine, vwhere, making a shew to him of vworldly kingdomes, hee promised to giue them if he vwould fall downe & vvorship him: and albeit with these tentations hee did not preuale against our blessed Sauiour, yet hovv many in this vworld are daily bewitched vwith them, that vwithout any refusall

H h they

Christians are
sure of perse-
uerance.

Phil. 1.6.

Sathan hath
two armes
whereby hee
wrestles, the
one is pre-
sumption.

Matth. 4.5.

How Sathan
tempts to pre-
sumption.

they fall downe and worship. But as *Simon Magus*, while he assaied to flie from the top of the capitoll vp into Heauen, was throwne downe to his destruction: so shall the prosperity of those men bee their ruine, & their high estate as a pinacle, whereupon they shall not continue. Happie is the man whose heart is not exalted against God, by any preferment that can come to him vpon the face of the earth: for he who rising in dignitie, riseth also in pride against the Lord, is raised vp as *Pharaob* was, that God may declare his power in casting him downe.

²
His other arme
is Despera-
tion.

² *Cor. 4.9.*

No man is sure
to continue in
his estate but
the Christian.

Esay 47.7.
Luke 12.19.
No wordling
shall abide in
the state wher-
in now hee
stands.
Esay 22.18.

Nor depth.) The other sort of Sathan's tentations tend vnto desperation: whom hee seeth hee cannot puffe vp, hee doth what hee can to cast downe, by feares, perturbations, wrong conceptions, but our comfort is both by the Apostles testimonie, and our experience, *we may bee cast downe, but wee cannot perish.*

Nor any other creature.) Now in the end the Apostle doth draw his speech vnto the height, his confidence is so great, that not being content vwith the enumeration of aduersaries which he hath made, hee desireth all other whatsoeuer, if any other bee. for hee speaketh this by way of supposition, if there bee yet any other creature than those whom I haue named, I am sure, bee what they will, they cannot seperate vs from the Loue of Christ. Here in the last roome, wee doe obserue the surety of a Christian aboue all other men in the world; onely the Christian is sure his estate shall never bee changed. Worldlings may thinke vwith *Babel* in her prosperity, *I shall never be moued*, and vwith the rich Glutton promise to themselves many yeeres to come, but they shall bee deceiued, none of them shall continue in that state vwherein presently they stand, the Lord shall drie them from their station as it were vwith vvheels, and shall roll them like a ball, as hee threatened to *Shebna*. *Pharaob* his pompe shall perish in the Red Sea: *Nebuchadnezzar* shall bee changed from a Monarch of men vnto a companion of Beasts: *Manasses* from the

the palace shall goe to the prison, and all the men of the World shall goe from the house to the graue; their beautie and royll pompe shall consume as a Moth, onely the Christian shall stand for euer in that happy vniion and fellowship with God; this is the state of the Christian, this is his life, this is his glory and from it nothing preseng nor to come, shall euer be able to transchange him.

*Everlasting praise therefore be to
the Lord our God through
Jesus Christ.*

Amen.

F I N I S.

Hh 2





A TABLE DIRECTING THE Reader how to find out the principall points of Doctrine contained in these Treatises.

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